

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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approaching to an adequate report of the efforts which are being made in all parts of the country to instruct and organise the population in reference to what are, and what ought to be, the relations of the civil power to religious institutions, would certainly pall upon the appetite of our readers. When the contest is being waged simultaneously by different agencies and in various fields with a simple view to form, to vivify, and to combine public sentiment, a great deal of what is done in detail must necessarily be passed over in silence. It is so just now with "the work in hand." Never since the period of its birth has the Liberation Society been so widely, so variously, or so effectively engaged. There may be some who fancy that it is too prodigal of its resources, as there were many who towards the close of the labours of the Anti-Corn-Law League surmised the same thing with regard to the efforts of that organisation. They lose sight of the laws by which truth is diffused. They do not take into fair account the refrangibility of light, intellectual and political no less than physical. It may be true that in a vast majority of instances those who are gathered together to listen to the speeches, or to sit out the lectures, of the gentlemen who are exercising their various gifts and acquirements under the auspices of the Society, are those who are already convinced, with a very small admixture of those who hold an opposite opinion. What then? In multitudes of ways the truth proclaimed glances off, if we may so say, from those who hear and believe it to those who hear it not. The reports of meetings given in the journals of the districts in which they respectively take place—which reports, by-the-bye, are not systematically condensed into a few lines for the sake of saving the space usually allotted to sporting intelligence—are commonly read by the people of the district, and become the subject of conversation, of discussion, of approving or condemnatory remarks, among neighbours. It is impossible to gauge the extent to which this process is going on. In every corner of the land the question is being constantly agitated. No small number of fallacies are being repeated, no doubt, on both sides. But there is collision of thought with thought, of sentiment with sentiment, of will with will; and it is all upon one theme. To keep that theme uppermost for some four or five years to come is the policy of the Liberation Society, and meanwhile, to cast upon it in all its variety of aspects, the light of facts and of principles, as it may emanate from different minds.

The lecture delivered last week by Mr. Frederic Harrison at Manchester, is an instance in point. To commend the ability which it displayed would be an impertinence, because everybody who knows the lecturer (and who does not?) would take it for granted. There was, however, a speciality in the qualifications of the learned gentleman which greatly enhanced the value of his effort. Mr. Harrison is an Oxford man; he is a lawyer of repute; he has acquired the confidence of no small section of the working classes; he is free from the smallest suspicion of religious sectarianism. In relation to the subject which he handled, his point of departure is altogether different from that of most men. Yet it is observable how, justice to all being his object, he arrived at it by

much the same arguments as those which have usually availed with men of other religious views. He has rendered great service to the cause of disestablishment by pointing out the blunder made by Mr. Freeman, the historian, and copied by the *Pall Mall Gazette*, on the question of Church property considered in the light of national property. He spoke on the subject as a lawyer. He spoke also as a man thoroughly acquainted with current political facts, and it must be owned that he spoke to the purpose. He has swept out of the path of Liberationists a fallacy which had begun to obtain for itself some credence. We venture to predict that it will not be heard of again, or, if reproduced, will be speedily demolished. It is thus that we are making progress—diffusing light, removing error, dissolving prejudice, securing perpetual accretions of intellectual and moral power. We may be told that this is not the way to perfect the work in hand. It is the way, however, in which all lasting moral reforms have been achieved. It is the way in which, aided by other forces, the work of disestablishment and disendowment will be eventually accomplished.

THE BAPTISTS IN ROME.

AMONGST the charms of Italy not the least is the magic power of that classic land to give to some of our own native productions a value not appreciated at home. Singers, painters, and sculptors are naught until they have been in Italy. And some of the first-mentioned artists have even been known to Italianise their names—an expedient which, whatever may be thought of it on other grounds, certainly showed a keen knowledge of their own countrymen. We are very far indeed from imputing any such worldly considerations to the great and influential Baptist denomination in England. But the absorbing interest which the daily papers have suddenly found, since the opening of a Baptist church in Rome, in the name, history, tenets, and aims of a body long prominent in the religious activities of all English-speaking people, is rather a significant comment on the sort of reasons that give importance in editorial circles to Christian work. No matter how much money and labour they may expend for the evangelisation of Englishmen, the free churches at home are even to this day often supposed to be represented by the "Little Bethel" of satirical fiction. In wide circles they are but tolerated and ignored; while bishops bent on church-building still have the hardihood to claim all souls as the proper care of the Episcopalian denomination. But now that the Baptists have had the enterprise to set up a little church, accommodating only four hundred people, under the very nose of the Pope—or, to speak more respectfully, under the shadow of the Vatican—they find themselves suddenly become the observed of all observers, and the theme of endless editorial eloquence. Something we fear is due to the preternatural deadness of a session in which one Ministerial promise alone is fulfilled—that of giving the country rest. But, whatever may be the cause, the fact is noteworthy, that to beard the Pope in Rome is more fruitful of such glory as leading articles can confer than any amount of home work.

Undoubtedly, however, the recent dedicatory services had an import which is well worthy of reflection. But yesterday Rome was hermetically sealed, so far as human decrees could effect it, against the free winds of opinion ranging almost unrestrained through the greater part of Christendom. As a diseased nervous ganglion protected by a shield of bone from outward influences persistently shoots its shuddering pain through a whole limb, in spite of all that doctors can do, so a nucleus of super-

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THE WORK IN HAND.

IT goes on bravely. It rapidly extends the area of its efficiency. Already it fairly adapts itself to the varieties of need which invite its activity, and as the conditions of the problem with the solution of which it is charged become changed, so we have reason to be confident that its methods will, from time to time, be modified to meet them. The London press—for a wide difference obtains between it and the provincial press—affects great contempt for any organised and direct effort to bring about the disestablishment and disendowment of the Church of England. "It will come, no doubt," the metropolitan organs of political opinion are in the habit of saying. "But," addressing themselves to Liberationists, they almost invariably add, "it will not be hastened by anything you do. Nay, it will be retarded by your fanatical attempts, which only furnish a new bond of union between Church parties in defence of the Establishment. Leave it to the natural operation of its internal antagonistic forces, and in due time they will shatter it. What can you do? What is the worth of your aggression from without? What impress are you likely to make upon public opinion? What direction do you give to it?" Such taunts as these need not distract the active and energetic movements of the Liberation Society—need not, and it may with truth be affirmed, do not. The supporters of that organisation do not require to be taught at this time of day what they have to do, nor how to do it, and more especially they are little likely to take counsel of those who from the first have always sneered at them. They remember the past. They can reasonably estimate their present means and influence. They have no misgivings as to the future. They act upon a law which they believe to be ever operative in civilised and free society. They expect no miracles. They have faith to persevere, and patience to wait. They anticipate, as they have a right to do, results commensurate with their exertions, and if they turn a deaf ear to their scornful advisers, it is not because they have given entrance to their minds of any distrust as to the realisation of their object.

We might refer in confirmation of these assertions to the manifold work which is being carried on by the society. Indeed, we have done so, and that not long since. But anything

stitution was cherished within the walls of Rome by which the whole Catholic portion of Europe was affected. A population, as ignorant of the real condition of the religious world as Chinese courtiers of the political powers of the West, kept up a close and stifling atmosphere of stolid bigotry in which pilgrim priests from all parts of the earth were prepared to perceive the true odour of sanctity. But the public opening of a Baptist Church, in which a member of the Italian Parliament and also a late canon of Sta. Maria Maggiore prominently took part, is a conspicuous omen of the disintegrating influences that are now brought to bear on the hitherto impermeable centre of Romish superstition. We do not suppose that even the enterprising promoters of this movement themselves are sanguine enough to anticipate any very extensive conversion of the Roman population to their own particular opinions on distinctive points of denominationalism. Indeed, we are assured that they have far wider aims. But the portent of a Christian congregation that dares to think for itself while exercising a brotherly charity towards all who differ, can hardly fail to exercise a happy influence upon a people whose only notions of a Church are identified with mental slavery, with assumptions of infallibility, and with exclusiveness. The comments of the *Times* supply us with an illustration, ready to hand. "Within the memory of old men," we are informed, "it was only about one English parish in ten that was profaned by Dissent in the visible form of a chapel, minister, and congregation. During this century by far the greater part of the nineteenth have witnessed just such an intrusion as that which Pius IX. has lived to suffer." The augury is a hopeful one. How far the Roman Church—without some preliminary storm of revolution and destruction—is susceptible of any genuine spiritual revival, we shall not presume to determine. But so far as it is capable of revival at all, the experience of the Anglican Church amid the "intrusions" of Dissent ought to be very encouraging to it. For the renewal of faith and activity and zeal amongst Episcopalians bears too close a proportion to the spread of Nonconformity to allow of any doubt as to the nature of the connection between the two phenomena.

We are bold enough to affirm that a Baptist church is capable of bearing a sort of testimony which is very much more needed in priest-ridden Rome than any that an Anglican congregation can render. In speaking thus we make no allusion whatever to denominational views of the baptismal rite. Our meaning applies equally to any community insisting on individual faith and congregational independence. And once more the *Times* shall be our interpreter. In dealing with so vulgar an event as the opening of a Dissenting chapel—an event only worthy of being noticed because it is an item in the foreign correspondence—it is of course natural that the sweetness of lofty patronage should be in some proper degree embittered to the recipients by a tinge of sarcasm; just sufficient to show that the unusual subject is held off as it were at arm's length from the sympathy of the editorial Olympus; and that if it is touched at all, it is touched with a pair of tongs, or, let us say, of dainty silver nippers. And so we are told that "the great difficulty" of the Baptists is that they "have to decide who are Christians and who are not," and that in this respect they strongly resemble the Church of Rome. This is surprising. We should have thought that a Church which has no difficulty at all about the matter, but which is so confident about its power to make Christians wholesale by the sprinkling of a few drops of water, that it solemnly gives thanks for the regeneration of unconscious infants subjected to the "aspersion"—we should have thought, we say, that such a Church was much more akin to Rome than any communion requiring moral and spiritual evidence of conversion before baptism. But be that as it may, we are told that "His Holiness and his Court have now the opportunity of comparing with the quiet, unaggressive, and much suffering Church of England a new body of Christians in the City of Rome itself disposed to contest with them the palm of precision, exclusiveness, and primitive observance." This of course is only a high polite way of saying that the "new body of Christians" insists on every one knowing his own mind about religious truth, and acting from a sense of individual responsibility from which neither Church nor priest can relieve him. And we think that if the "new body of Christians" will only stick to that, they will carry a message to the Romans which the Romans very much need. To the members of an English Free Church nothing is more amazing than the utter insensibility of the masses in Catholic countries to any responsibility for private judgment in matters of

religion. It is not so much that they are indifferent, or that they are afraid to trust their own conclusions. But by long inherited and inveterate habit they look upon a religious profession as altogether beyond the range of individual feeling or action, just as much as the colour of the skin, or subjection to cocked hats. Baptism, confirmation, occasional confession and communion are matters of course, arranged for them by an authority into whose claims they have not the remotest inclination to enquire. What does it matter? If there is a heaven, the Church makes all right for them; and if there is not, at least they have wasted no time in thinking about it. Thus the extremes of spiritual slavery and of so-called "secularism" meet and touch. Now the Puritan tradition teaches the very opposite of all this. It insists that every man shall give an account of himself. It presses upon all a personal decision. And if the new congregation can get a testimony of his kind heard in Rome, it may not indeed make people Baptists, but it is just possible it may make them something even better—spiritual men, instead of spiritual babes.

THE REVENUES OF THE SCOTTISH CHURCH.

For the first time for many years we have now presented to us, in a Parliamentary paper moved for by Mr. McLaren, an account of the revenues of the Scottish Establishment. The return was ordered at the close of last session, and is just now printed in Parliamentary paper No. 401, which we may as well inform our readers may be obtained through any bookseller for fourpence. It is entitled, "Return of the Amount of the Stipends of each of the Parish Ministers of Scotland, as legally payable from Teinds and other sources, for the Year ending Whit-Sunday, 1874, together with the sum legally payable for Communion Elements; and the Annual Valuation of each Manse and Glebe, as stated by the Assessors under the Lands Valuation Act in the Assessment Roll of the Parish for the same Year."

There is nothing upon the face of the return to show that it is defective, and almost any one might therefore suppose that we have here, excepting where blanks occur, a complete return of all the livings of the "Church of Scotland." But the order for the return, although it is carefully worded, was evidently defective, and the result is that the town livings, which are supported out of rates, and the modern *quoad sacra* churches, are not included. When you look it through carefully and miss Edinburgh, Glasgow, etc., you begin to suspect something wrong; you read the order again and find that, technically, it refers only to churches supported by teinds or tithes. Whether Mr. McLaren wished it to be so we do not know, but the result is that most of the great city churches are omitted.

Still, the information given here is valuable and not much is required to supplement it. The number of charges included is 906. Of these 51 are defective. There are 46 town parishes, and 203 *quoad sacra* parishes not mentioned in the return at all, but what we have may be taken to be a fair guide to what we have not.

There are 855 parishes which send a complete return. The information is given under seven heads, and the summary is as follows:—

Teinds	...	£222,720	12	52
Other local sources	...	7,468	14	31
The Exchequer	...	10,822	5	41
 Total stipend	...	£241,011	12	1
Then follow—				
Communion elements	...	£4,897	12	11
Annual value of manse	...	22,801	5	2
,, glebe	...	22,776	11	7
 Total annual value	...	£231,487	1	91

Now if we take an average from this sum, in order to get at something like a fair estimate of the aggregate value of all the livings, this will bring the amount to 355,904/-, an amount nearly a hundred thousand pounds beyond what the revenues of the Established Church in Scotland have hitherto been supposed to be.

Although the average value of the livings in this Establishment is greater than the average annual value of livings in the English Establishment is supposed to be—amounting to 340/-—there are comparatively few rich livings, but it is evident that there is the same comparative inequality between work and pay as exists in England, and must exist where incomes are derived from such sources as those that are specified. Taking the parishes as they are given,

viz., in the order of counties, we find the following livings returned at more than 500/- a year:—

Aberdeen—	Inverness (2)	£503
Newhiles	£709	Laark—
Peterculter	574	Barony...
1st Charge	568	1,102
Girvan	550	Bothwell...
Kilwinning	546	Carmichael...
Largs	534	Douglas...
Clackmannan—	537	Hamilton (1)
Alloa	537	Kilbride...
Dumfries—	506	Monkland Old...
Caerlaverock	506	Shotts...
Edinburgh—	506	St. Mungo...
Dalkeith	596	Shuttleston...
Inveresk	586	Linlithgow—
Kirknewton	511	Dalmeny...
Liberton	623	Peebles—
St. Cuthbert's (1)	923	Stirling...
St. Cuthbert's (2)	869	Perth—
Elgin (1)	573	Blair Athol...
Fife—		Dunblane...
Ballingry	522	Renfrew—
Crail	504	Abbey (1)...
Dunfermline (1)	506	Abbey (2)...
St. Andrew's (1)	796	Eastwood...
Forfar—		Greenock, W...
Dunnichen	800	Neilston...
Forfar	540	Renfrew...
Haddington—		Roxburgh—
Aberlady	508	Hawick...
Haddington (1)	547	Jedburgh...
Haddington (2)	540	Wilton...
North Berwick	510	Selkirk—
Prestonpans	543	Galashiels...
Tranent	547	Selkirk...
Inverness—		Stirling—
Inverness (1)	558	Kippen...
		St. Ninians...

There is a large number of livings beyond 400/- a year, and none so low as livings in the English Establishment. Altogether, therefore, it will be seen that the Scottish Establishment is not so very poor an Establishment, but that, on the contrary, its ministers are probably the most comfortably endowed of any Church, whether State Church or Free. It will be noticed that the total value of the livings is about one-half that of the Irish Establishment.

ECCLESIASTICAL NOTES.

WHEREUNTO the present spirit of rebellion amongst a section of the clergy will grow no man can tell, but it is certain that the allocution of the archbishops has had no practical effect upon the leaders of the Ritualistic party. It is only necessary to read what took place at certain churches during the last few days to see that the Ritualists intend to adopt Mr. Blunt's advice, and be "bold and faithful." Confession and censors were in full swing and not one of the rites so particularly reprobated by the bishops was left out of the order of worship. Whereunto can this thing grow? Either the bishops must sit down with a discontented content to be flouted, and so lose whatever moral influence they still possess, or they must, at last, take what they dread to take—action. It is difficult to decide which course would be the worse for them, and we do not envy either their present position or their present duties.

The letter of some sixty pages which Dr. F. G. Lee, vicar of All Saints', Lambeth, has just addressed to the Bishop of Winchester, is not at all calculated to bring about a reconciliation between the various parties in the Church. There are not a few instances in private society where what is called "an understanding" or "an explanation," simply serves to widen a breach that might have been closed and forgotten on both sides if nothing more had been said, but the "understanding" has spoilt all, and afterwards the separation is irrevocable. Now, it seems to us that Dr. Lee wants to bring about an understanding. How mild he is in his manner, how amiable, how apparently willing to make concession! And yet there are things sprinkled through the pamphlet which the men whom they most concern will not be likely to forget. He divides his work into three sections:—

(1) Whether the rubrics are to be observed literally, as far as they indicate the duty of the clergyman; (2) whether all rites and ceremonies not expressly enjoined to be used and practised by that book are illegal; and (3) whether, as regards ornaments, omission is prohibition.

We are not so concerned as Dr. Lee is upon these subjects, but it is scarcely necessary to say that Dr. Lee goes in for very High Church, and more than High Church practices. As to the future, *unless his party has its way*, he can see little but doom. He thinks that the passing of the Public Worship Act sealed the fate of the National Church of England. "Its end as an Establishment is certain, and cannot be far off." These opinions are then amplified:—

Past glories cannot make up for present degradation.

Both in theory and in fact, both in principle and practice, I am cordially and thoroughly in favour of an Established Church; no one more so. For the authority of king and priest have the same source and foundation. But it must be a Church, a true portion of the one family of God; not a mere human sect, taking its variable opinions from the civil government, and its practice from a parliamentary officer without the faintest shadow of spiritual authority. "You may rely upon it," said Mr. Bright, in his recent speech at Birmingham, "that zeal will not for all time sacrifice freedom, even to keep emoluments and dignities of the State Church." I am no great admirer of any Liberal statesman, but this sentiment is as true as it is noble and timely. Recent changes, therefore, having deliberately admitted a totally new and unprecedented principle, the whole of the ancient foundations are in process of removal. One after the other will go. There is, henceforward, sand for rock, human "views" for the faith, public opinion for Catholic traditions, a legal layman in lieu of the Church's ancient courts, Parliament instead of the Episcopate. And what shall be in the end thereof? Why, disestablishment, disendowment, disruption, further divisions, and chaos. What else, because of the betrayal effected by our spiritual leaders, the Bishops, can we look for; or what else, let me add, do we deserve? Others, with more buoyant hopes, may still take measures to resist the coming disestablishment agitation. I am unable to take any. God forbid that I should help on an attack. I cannot defend. I can only be passive. For it is neither an elevating nor elevated policy to become active and zealous in defence of the mere "loaves and fishes."

And in this manner Dr. Lee drives another nail into the coffin of his Church. Of course this is not his object. What he wants is a new Prayer-book, new canons, and so on. But would he accept them if they went in an Evangelical direction, and why not in that direction as well as his own?

Sir George Jessel's speech last Wednesday, at a meeting held in aid of the Jewish Hospital, was wanting in one thing—a generous recognition of the efforts of those to whom he and his fellow-believers owe their relief from intolerant opinion and legislation. Sir George very calmly told his audience that twenty years ago he could only practise by sufferance, no Jew being admissible to the Bar, but that now he had been made a judge. Now, if Sir George Jessel owes his present liberty to any party, it is to the party of Protestant Nonconformists, who were always to the front in the battle for the removal of Jewish disabilities. Never mind: we know what "gratitude" is; but, nevertheless, we expect it. For instance, the Jews are still under some disabilities. There is no law to compel the peers to admit them in their assemblage, and we rather think, following the *Spectator* in this matter, that a Jew cannot be Lord Chancellor or "hold Church patronage officially, though he may buy all the livings he likes." Yes. Was not Mr. Honeyman put into his pulpit by a Jew money-lender? We think so; but what a pity it is that a Jew cannot hold Church patronage officially. Why, we have had worse than a Jew in office, and, after all, a Jew would be likely to make an appointment that would pay.

The Bishop of Oxford, according to a recent statement which we saw in the *Record*, has the credit of appointing, we believe, none but very High Churchmen to the benefices at his disposal. No doubt the bishop believes in a Comprehensive Church—the comprehension consisting in the fact that it must at least include himself and his nominees. His reading of his episcopal duty, therefore, is to present to benefices men of his own stamp of opinion. Is it one of this stamp who recently, amid some scandal, refused to read the Burial Service over the remains of John Merrit? We ask the question because, while the parishioners request the bishop to take action upon the Vicar of Cowley's conduct, his lordship declines. To them the bishop replies as follows:—

I am sorry that the memorialists should have been led to suppose that a bishop can suspend a clergyman without trial. Be so kind as to inform them that they are entirely mistaken, and that I have no such power under the canon to which you refer. The suspension can only be carried into effect by sentence of court after trial in the usual manner, under the Clergy Discipline Act. If they are prepared to provide for the costs of such a trial, I am ready to give all needful authority for procedure. If the memorialists decline to do this, but ask a public expression of my opinion on the matter of which they complain, apart from any legal proceeding, I will call upon the vicar to reply, if he think fit to do so, to your memorial, and then give you my judgment.

Two things strike us in this letter. The first is that the bishop ignores the fact that he himself can bring the vicar to trial, and the second is that he is willing to call upon the vicar to reply. Pray, why, as the vicar's diocesan, has he not called for that reply long ago? These matters, small though they are, go a great way towards influencing public opinion, and public opinion has condemned this vicar, although he may have been acting legally. Public opinion will also certainly condemn the reported action of the incumbent of Coppenhall, near Crewe. Here the inhabitants last Wednesday found tombstones and their ornaments dug up,

broken up, cast about, flung into a corner. Who did it? A wild beast? Not a bit—the incumbent of the parish, who last Thursday confessed the fact and justified it because the tablets had been erected without his sanction. Indignation was naturally pretty general, and resolutions of censure were passed at the Easter vestry. This is very well, but suppose that the vicar has law upon his side? We believe that he has: we believe the Vicar of Owston had, and that so had the Vicar of Cowley. Such laws exactly represent the nature, intention and spirit of the Established Church. People now read them with feelings of mixed wonder and disgust. Says the *Daily Telegraph*, for instance:—

If the rector is of that type of High Churchmen, so offensively prominent nowadays, which declares war against every shade of Christianity not distinctively sacerdotal, and for this purpose asserts its right to do as it pleases, not only in the church in defiance of the law and the bishop, but in the churchyard in defiance of charity and decency, some sharper measures should be employed. On the assumption that the reverend gentleman is sane, and is amenable to reason—of which unfortunately we have no evidence at present, the proof being all the other way—we might say, appeal to the bishop. But we are painfully conscious that disobedience to their ecclesiastical superiors, while condemned in theory, is dearly cherished in practice by these spiced irregulars, and therefore we should suggest an appeal to the law. Whatever may be the clergyman's power over the fabric of the church, the graveyard is surely not his freehold to outrage and desecrate at his own goodwill and pleasure.

But suppose the vicar has the right to outrage and desecrate? We hold that he has, and according to the constitution of the Establishment, very naturally too.

MR. FREDERIC HARRISON ON THE POLITICAL AND LEGAL ASPECTS OF CHURCH ENDOWMENTS.

Mr. Frederic Harrison, M.A., delivered a lecture in the Town Hall, King-street, Manchester, on Monday night, March 22, under the auspices of the Society for the Liberation of Religion from State Patronage and Control, on "The Political and Legal Aspects of Church Endowments." Mr. Geo. W. Latham presided. Among those on the platform were: Mr. N. Buckley, Mr. Henry Lee, Mr. Thomas Roberts, Mr. John Kingsley, Mr. S. Jackson, Mr. Thomas Hall, Mr. T. B. Waters, Mr. Harrison Blair, Dr. Pankhurst, Mr. S. Watts, Mr. Joseph Thompson, Mr. Jesse Bryant, Mr. J. F. Alexander, and others.

The Chairman said that while he was proud of the honour of taking the chair at such a meeting in Manchester, he did not agree with the reason which had been put before him why he should take the chair, viz., that he was an Episcopalian. He could not see why it should be a matter of surprise that an Episcopalian should be ready and willing to take the chair at a meeting whose object was to give audience to an argument for the abolition of the State Church. He took it that, if the State Church were abolished to-morrow, bishops, priests, and deacons would still exist. (Hear, hear.)

Mr. Harrison began by saying that he regarded the question which they had met to discuss as the greatest question of our age. It was absorbing all questions of party and of sect, even of national policy and of general progress. In truth, it was the question from which politics in this country, and also in the nations around us, were about to take a new departure—the question, he meant, whether civil government should or should not control the free religious life of nations. (Cheers.) He should discuss the question of State Establishment not as a Nonconformist question, but as concerning Churchmen, Nonconformists, and all citizens alike. In short, he should seek to discuss the question how these Establishments conduced to the political efficiency of the State, as politicians should do, how far they embittered social life, stifled the work of education, demoralised public opinion, disturbed the course of true progress, and turned the aspirations for religious life of our nation into official, polemical, and functional habits, trammelled within the corners of the most unspiritual of all books, the statute-books, and preached to order by a mere department of Government. (Hear, hear.) He treated with derision the plea that the Church would probably disappear if the aid which it received from the State were withdrawn, and he replied that even the Mormons and the Shakers kept their own ministers; whilst Protestant Nonconformity in England, the Free Church in Scotland, and the Roman Catholic Church in Ireland, had penetrated into every corner of those countries. The Church, being a department of the State, must be controlled, as the other departments were, by business men; and the consequence was that it became a sort of bureau, with a hard-and-fast sort of official ritual. Talk as Churchmen might, the head of the Church was the Prime Minister of the day, and political parties made as much use of the Church for party purposes as they did of the army and navy or any other institution of the country. If there was an evil in putting ecclesiastical power in the hands of politicians, there was a still greater evil in putting political power into the hands of ecclesiastics. All Liberal victories, with few exceptions, had been won against the opposition of the Church: and it

would be infatuation to believe that an organisation which had fought every inch of the ground contested by the Liberal movement was about to change its nature and henceforth promote Liberal measures. Looking at the vast wealth of the Church, he came to the conclusion that disestablishment without disendowment would be simply a mockery. It could never be tolerated that a religious corporation possessed of property worth 100 millions sterling, and lately possessing great political power, should exercise its vast influence and dispose of enormous sums without any supervision from the State. A rich Church—an enormously rich Church—was a contradiction in terms, and was no Church at all. It would be easier for a camel to pass through the eye of a needle than for a rich Church to preach the Kingdom of Heaven. As a matter of principle, all religious endowments, as such, whatever their origin and whatever their purpose, were a mistake and an encumbrance. He held that even endowments which concerned science, art, and literature were injurious to the special object of the nation. Supposing we had had an endowed and established army, we should have seen its general, of course, in the House of Lords, its regimental officers holding the rank of country squires, and regiments armed with bows and arrows, because artillery was not invented when the bequests were made. Or if we had had an endowed Post Office, with vast estates, instead of carrying our letters the office would have spoken of itself as an establishment; it would regard the art of writing itself as having been invented only to show what a noble institution it was; its head postmasters would have been grand dignitaries of State, and the very letter-carriers would look upon the public as a part of their perquisite. If evils like these were inherent in secular endowments, they were increased ten-fold in spiritual endowments. Without entering upon the general theory of endowments, he thought there was one feature of importance to which attention might be drawn:

He had lately seen a little book by a learned man, Dr. Freeman, the eminent historian, containing a great deal of accurate though obvious information on historical matter, but there was also a great deal of pretentious blundering on legal matters. He proved what ignorant they were who talked about the Church of England when it was really composed of so many separate Churches, and his opinion seemed to be that if they were better acquainted with that fact they would all be anxious to leave so curious a relic alone and listen to learned lectures on its complicated origin. This would be all very well if the Church of England were Stonehenge or the Tower of London, but courts of law, and even acts of Parliament, as a rule, made short work of complicated histories. Lawyers and statesmen looked to recent statutes and present legal rights, and they knew well enough that Parliament had long treated the Church as a single State department, subjected it to one State discipline, that it mixed up its endowments year by year and redistributed them without any regard to historical origin, and in particular we had the Ecclesiastical Commissioners, a body officially administering national funds as completely as any other lord commissioners who held public property. (Hear, hear.) Another and more direct fallacy of Dr. Freeman was his denial that Church property was national property in any other sense than that in which all property was national property. The State, he said, could not deal with Church corporations any more than with lay corporations, and he laboured to prove that the Church was not a single corporation but a great aggregate of particular corporations, which were mere corporations sole and nothing more. In one word, he might reply, first, if that were so there would be no State Church, and nothing for Dr. Freeman to defend; and second, the benefices, livings, and chapters in the Church would be held like the stock of the Westminster Bank or the London and North-Western Railway. The very elements of legal knowledge appeared to him to be wanting in that imaginary view. The Ecclesiastical Commission and its policy were entirely opposed to any such argument as that of Dr. Freeman. In one of the law books a writer who condemned this commission said that on its appointment "the important principle on which the inviolability of a church establishment depends, that the Church generally possesses no property as a corporation or which is applicable to different purposes, was given up without an effort to defend it." The commission had authority for dealing, and did in fact deal with Church property in the mass, doing practically almost anything with regard to that property that the Crown could do with regard to the army and navy. The report of these commissioners was duly addressed to the Home Office, it bore the royal arms on the back of it, and it reported the redistribution of Church property every year. Since the foundation of that commission, property of various ecclesiastical corporations, amounting in the whole to thirty or forty millions sterling, had come into their hands or passed under their control. None of them knew the total wealth of the Established Church, but thirty or forty millions must be a fair slice of that wealth. They were a public board, formed by Parliament, and reporting to the Home Secretary of the day, and the property they held was surely as much public, or, if they liked, national, property as property held by the Lord Commissioners of the Treasury or the Commissioners for the National Debt. (Hear, hear.) Into this enormous clerical melting-pot, so held by our public officers, a very large part of the whole Church endowment was constantly coming, and was there re-cast and re-distributed. It was really an immense ecclesiastical clearing-house, and that being so, and all its operations being carried on by public officers under control of Parliament for the reorganisation of the State-Church as a whole, it was perfectly idle to tell them that there was no such thing as national property in the Church. He should not use the words national property himself, because it was not a legal phrase, but he should like anyone who knew as much about law as his clerk did to stand up and say that Church property was not property held upon public trust. If they listened to Dr. Freeman's

very historical view of law they should have to believe that Church property stood on the same footing as the property of any other corporation, such as a bank or a steamship company, and that Parliament could only touch the one in the same manner as it could touch the other. If they opened the simplest book upon Church law they would see the difference. Parliament had taken of late years most actively the administration of Church property and Church government into its own hands, and by statutes passed from time to time (a large number of which he enumerated) was continually reorganising the Church from top to bottom, redistributing its property, and constantly supervising its discipline. Was there any lay corporation which the State treated in this way? The Church Discipline Act was the Magna Charta of the Church, and bore the same relation to the management of its affairs as the Mutiny Act did to the government of the army. The preamble of that Act stated its object to be to deal with a certain body of clerks, and make them amenable to the discipline of their bishops, and these clerks were the officials of the Established Church. Did the State deal in the same way with the clerks of a bank, or a railway company, or with the ministers and teachers of the Nonconformist churches? Were Baptist preachers liable to be tried by the judges of the land for neglect of duty, for wearing the wrong robe, for standing on the wrong side of the communion table, or for varying the prayers of the Church? The Church of England, whatever the history of its corporations, sole or aggregate, was a department of the State, and every farthing of its property was public property. (Cheers.) Every holder of office in it, from the Archbishop of Canterbury down to the humblest churchwarden in the most obscure rural parish, was under State control, and as such was as much liable to be disestablished and disendowed as the clerks of the Custom House or the Post Office if we no longer required their services. (Cheers.) When Dr. Freeman had published his little book with a big blunder in it, a very able friend of the Liberation movement, Mr. Crossley, wrote an exceedingly vigorous and sound reply. And whereas Dr. Freeman treated the subject like a clerical antiquarian, Mr. Crossley treated it like a lawyer and a politician. Thereupon a powerful organ in the press, to which they were all indebted—the *Pall Mall Gazette*—seemed so bitten with Dr. Freeman's arguments that it repeated them again, though they were completely answered; and, indeed, it actually fell into copying the style of Dr. Freeman—and a very fine style it was! Only Dr. Freeman, as he had said, happened to be absolutely wrong in his law, and this clever journal followed into the same mistakes he had made. It made merry about some phrase which Mr. Illingworth had used at Birmingham, and reproved him as if he had been guilty of bad spelling or a piece of ill-breeding. But it so happened that Mr. Illingworth was right, and the well-informed journal which corrected him was wrong. The *Pall Mall Gazette* asked, "Will any lawyer say that the property of ecclesiastical bodies was trust property in any legal sense?" It so happened that a judge of the Supreme Court had said so in deciding a very famous case, viz., the case of Jefferson against the Bishop of Durham, which turned upon the rights of the bishop to deal with part of the ancient property of his see. The judge said, "If the bishop had alienated the property in question, he would have been guilty of a gross breach of the trust, and I conceive that there was a remedy at common law." In law, when property was given to the Church, it was charity property, and charity property was a charitable trust. Ecclesiastical property was only a small branch of the enormous legal department of charities. If he should appropriate by law, first to A. B., and secondly to assist a hospital, and thirdly to improve a benefice, certain portions of his estate, No. 1 was not trust property, but No. 2 and No. 3 were. If he left land and money together, his friend A. B. would get the first altogether, but No. 2 and No. 3, the hospital and the Church, would get the money and not the land, because the latter were charitable trusts; and the Attorney-General, as representing the public, would see that those trusts were enforced properly. But there was this great difference between Church property and the property of private charities, that the State did not control the administration of private charities, but it did administer Church property directly, and every citizen had a right to be regarded in its administration.

He did not doubt that there were many places in which the Church might take a new departure the day that it was free; but he asked for complete emancipation from political interference from all opinions and possible forms of faith, and for no form of faith, if any preferred that, so that every citizen should be free to maintain and manage his own system of religion on his own responsibility, by the light of his own conscience, out of his own purse—(cheers); whilst the State to which we were all forced to contribute, which could only represent the majority, which had to use the rude and violent means of the secular power, should not step out of mere material questions to force one belief on the conscience more than another. If the Church were to be governed by angels instead of bishops, if its ministers were to be transfigured into saints upon earth, he would still say disestablish and disendow it; for it was impossible that even a good institution could resist the corrupting influences of State patronage and enormous wealth. If the Church were certain to perish utterly, his cry would still be the same: if it could not live without the aid of the State it deserved to die. Whatever the issue might be, be the Church good, evil, or neutral, be the consequences what they might, there was one permanent truth in human societies which was above all—that State religions were sham religions. If the Church did good now, it would do more good when made spiritual. If it did evil, let them disestablish it, and make its evil as small as they could; but, on the other hand, if its good and evil were very nearly balanced, and its total effect was rather a neutral quantity, then let them reflect what harm to the national life and conscience was caused by maintaining a State bureau, which exhibited to mankind a neutral type of religion, neither very

good nor very bad, but which had no religious hold on the moral life of the nation, which was one of those indifferent neutral things of which the great Italian poet said, "They were neither for God nor for the enemies of God, but for themselves alone." (Cheers.)

Mr. H. Lee moved that the best thanks of the meeting be given to Mr. Harrison, coupled with a request that he would place the MS. at the disposal of the committee for publication. Dr. Pankhurst seconded the resolution, which was carried unanimously.

Mr. Harrison, after acknowledging it, and stating that he was in negotiation with the secretary of the Liberation Society in reference to the MS., proposed a vote of thanks to the Chairman, which was seconded by Mr. Harrison Blair, and carried. The Chairman having acknowledged the compliment, the proceedings terminated.

On the following evening (Tuesday) Mr. Harrison delivered the same lecture at the Liverpool Institute, under the auspices of the Richmond Hall and Toxteth Liberal Clubs. Mr. H. W. Meade-King occupied the chair; and there was a numerous attendance, including the Revs. E. M. Geldart, S. Pearson, R. W. Thompson, T. Jones, and W. Mellone; Messrs. C. T. Bowring, W. Crosfield, jun., G. Golding, J. Phillips, T. Goffey, F. Duwell, J. F. Alexander, J. Shepherd, J. W. Julian, H. J. Cook, and T. Chapman.

The Chairman explained that the object the Richmond Hall and Toxteth Liberal Clubs had in promoting the series of lectures of which this was one was to disseminate information upon political and historical subjects of general interest and importance, and, further, to advance the cause of Liberal politics generally. Amongst those subjects there was none, perhaps, that occupied a more prominent place in the public mind than the question of the relative advantages or disadvantages of a State Establishment of religion. The writings of the lecturer, Mr. Harrison, in the *Fortnightly Review* and other publications, would be for him an all-sufficient introduction, and they would serve also as an abundant guarantee that no statement would be made or opinion advanced by him without at least the justification of scholarly investigation, ample knowledge, and careful thought. (Applause.)

Mr. Harrison having delivered his lecture, which was attentively listened to and cordially received, a hearty vote of thanks was carried on the motion of Mr. Crosfield.

THE DISESTABLISHMENT MOVEMENT.

MR. HEARD IN HAMPSHIRE.

SOUTHAMPTON.—On Monday (15th) of last week, the Rev. J. B. Heard gave a lecture at the Victoria Rooms, Southampton. Mr. Councillor Pearce occupied the chair, and on the platform were the Revs. R. Caven, G. Gregg, and T. P. Oliver, and Messrs. G. Downman, A. Hillier, T. Falvey, C. Cox, and C. Hardiman. There was a large attendance. The lecture was upon a "Clergyman's Reasons for leaving the Church," of which we have already given an account. At its close the Rev. H. Smith, a clergyman, rose and remarked upon some of the sentiments of the lecturer. The Rev. R. Caven then addressed the audience in support of a resolution in favour of disestablishment. His speech was brief but forcible. Mr. C. Cox seconded the resolution, which was supported by the Rev. H. M. Barnett and carried. Mr. Thomas Falvey afterwards made an admirable speech in moving the thanks to the chairman, which was seconded by the Rev. T. P. Oliver. The meeting was of an enthusiastic character throughout.

SOUTHERA.—A STORMY MEETING.—What is described in the *Portsmouth Times* as a "stormy meeting," was held at the Portland Hall on Tuesday, the 16th, to hear Mr. Heard. The chair was occupied by Mr. J. Douglas, who was well supported on the platform. The chairman urged that the question should be looked in the face. Mr. Heard then spoke, but his address was interrupted throughout with violent observations and exclamations. The Rev. R. Y. Roberts moved the vote of thanks, which was seconded, amidst some uproar, by the Rev. E. Pyle, the chairman stating that it was carried by three-fourths. A Mr. Robson then ascended the platform and declaimed against the lecturer. He was succeeded by Mr. Skuse and Mr. Schukins, all of whom came in for mingled hisses and applause; the chairman being frequently obliged to interrupt them. Mr. Miller next addressed the audience on the same side, while Mr. Heard, on rising to reply, was received with about equal cheering and groaning. The usual votes, in the surrounding confusion, were not put, but after Mr. Heard and his friends had left the hall a resolution in favour of the Church was carried and closed "a lively meeting."

GOSPORT.—On Wednesday, the 17th, Mr. Heard was at Gosport, at the Star Assembly Rooms, where there was a large attendance. The Rev. W. H. Jellie occupied the chair. The lecture was well received, but at its conclusion Mr. Winter opposed, amidst some excitement and interruption. Captain Field then rose and also spoke against the lecture at great length, concluding by moving a resolution thanking Mr. Heard but approving of Establishment. This was seconded. Mr. Nicholson next moved as an amendment a simple vote of thanks, and this amidst some uproar, was carried.

RYDE.—On Thursday, the 18th, Mr. Heard was at Ryde, but we have no details of the meeting.

Mr. Miller took the chair, and the room was pretty full. There was some opposition, but not much, and the meeting was orderly.

BASINGSTOKE.—On Friday, the 19th, Mr. Heard was at Basingstoke, where he lectured to a good audience, the Rev. John Flower in the chair. The lecture was well appreciated.

MR. FISHER'S LECTURES.

KIBWORTH, LEICESTERSHIRE.—A lecture was delivered in the Village Hall of this place on Monday evening, March 22, by Mr. John Fisher, organising agent of the Liberation Society. There was a good attendance. Mr. T. Frearson, of Saddington, occupied the chair. After a short address from the Rev. E. Hopwood, Congregational minister, Mr. Fisher proceeded to deliver a lecture on "Religious Equality, what it means, and what it does not mean"—the subject Mr. Gordon was to have taken at Kibworth, had he not been called elsewhere. At the close of the lecture, which was well received, a resolution approving of the objects of the Liberation Society was moved by Mr. Loveday and carried. The meeting was then enlivened by the appearance on the platform of the Rev. P. Woodward, the curate of Kibworth, who stated that he had formerly been an Independent minister in Dorsetshire and elsewhere, and a member of the Liberation Society. Thus, he said, he was acquainted with both sides of the question at issue, and from that position he proceeded to contend that the policy of that society was unjust and impolitic. He maintained that Dissenters were now in the enjoyment of all those privileges of which they were formerly deprived—denied that the clergy of the Church of England were supported out of the taxes, that her property was her own and did not belong to the State, and that to apply it to other than distinctly church purposes would be downright robbery, and that the Church was never stronger than at present. The Church had undoubtedly advantage over other sects, she had her magnificent organisation, her endowments, her noble-hearted clergy who preached the Gospel without money and without price. (Cries of "Oh!" and "That's what is wanted, my boy")! He thanked God he was a member and a clergyman of that Church. (Shouts of "Well done, Dissenter!") Mr. Fisher made an effective reply. He said he was in as good a position as Mr. Woodward,—having formerly been a Churchman and being now a Dissenter. He showed how Nonconformists did still suffer under various disabilities. In every parish the clergyman had a legal monopoly, and the marriage law and burial law were one-sided. The speaker said it was curious for a political Church, which Church was political, to call him a political Dissenter. He had not said that the Established Church was paid out of the national taxes. The resources of the Church had immensely increased during the last hundred years, the "Enclosure Act" having greatly added to its wealth. Mr. Fisher on the authority of Hooker proved that if any person required the services of Mr. Woodward that night he was bound to go. He was a parish officer, and they could send for him just as they could send for a policeman. (Laughter.) And if he did not go his bishop would admonish him. He was a Churchman as well as Mr. Woodward. Being an elector he voted for those who legislated for the Church. His friend had quoted Toulmin Smith as a Dissenting authority, but he begged to inform him that Mr. Smith was not a Dissenter. He was a barrister, and when asked before the House of Lords to what denomination he belonged, he replied, "It might be rather difficult to say"; so that there was quite as good ground for putting him down a Churchman as there was a Dissenter. Mr. Woodward had also told them that the clergy enjoyed an immunity from all pecuniary anxiety, so that they could preach the Gospel without money and without price. Now, did Mr. Woodward know—if he did not he would tell him—that there was a society in this country for collecting the second-hand clothes of the rich? (A voice: "Not he!") Out of the six thousand curates, few of them got more than 30/- a year, and they had a society for collecting the cast-off clothes of the rich, and many curates scarcely knew how to live from day to day. His friend had only made his case worse than it was before, and he regarded him as an honest but very mistaken man. Mr. Fisher resumed his seat amidst loud and prolonged applause. A resolution cordially approving of the increased activity of the Liberation Society, was carried *nem. con.*, and the meeting closed with votes of thanks to the lecturer and chairman.

HUNOLEY.—On Tuesday evening Mr. Fisher lectured in St. George's Hall in this town on disestablishment. The Rev. E. Hopwood, of Kibworth, occupied the chair. The hall was well filled, a very large number of the working-classes being present. At the conclusion of the lecture, some questions were asked, which were appropriately and luminously answered. On the motion of the Rev. W. Ellis, seconded by the Rev. E. Phillips, a resolution was carried by about five to one in favour of the separation of Church and State. A vote of thanks, proposed by Mr. George Dare, and seconded by Mr. Wm. Hamson, was awarded to the lecturer.

LOUGHBOROUGH.—On Wednesday Mr. Fisher delivered a lecture on the same subject in Baxtergate Schoolroom. There was a large and attentive audience on this the first meeting of the Liberation Society in Loughborough. Mr. Alderman Baines, of Leicester, occupied the chair. The local paper says that Mr. Fisher dealt with the disestablish-

ment question in a lively and telling style. At the conclusion discussion was invited, but the challenge was not taken up; the thanks of the meeting were then cordially expressed in brief speeches by the Revs. J. Alcorn and E. Stevenson, of Loughborough, and Councillor Chambers, of Leicester.

MR. GORDON'S LECTURES IN NORTHUMBERLAND.

BYKER, NEWCASTLE.—On Monday evening week, Mr. Gordon lectured in the New Albert Hall, Byker, a very extensive suburb of Newcastle. There was a very respectable, though not very numerous, attendance, and E. Proctor, Esq., presided, and spoke very effectively of the work the society had in hand, and of its true aims and bearings. One or two questions were asked at the close of Mr. Gordon's lecture, which was very well received, but a representative of the Constitutional Association intimated their determination not to oppose, upon which Mr. Gordon congratulated the "Constitutional."

HEXHAM.—On Tuesday evening, Mr. Gordon lectured in the Town Hall, Hexham. There was a large and very cordial audience, who were presided over by Mr. Hope, jun., whose speech, and Mr. Gordon's lecture, were very warmly responded to. The Rev. Mr. Campbell, minister of the Established Church of Scotland in Hexham, expressed his readiness to debate the whole question with Mr. Gordon, and arrangements have since been entered into for a two nights' discussion, and already there is great interest on these higher reaches of Tyne-side.

JARROW.—On Wednesday evening, Mr. Gordon lectured in the large Mechanics' Hall, Jarrow, Mr. Richardson in the chair. There was a good audience, who again and again expressed their appreciation of the lecturer's points. No controversy. There were earnest requests "to come again."

NEWCASTLE.—On Thursday evening, Mr. Gordon lectured in the Nelson-street Lecture Hall, Newcastle, the Rev. D. Rutherford in the chair. The large hall was well filled with an enthusiastic audience, who responded with prompt heartiness to the chairman's stirring sentences, and the lecturer's arguments and appeals. The Constitutional representative of Monday night again ventured his announcement, which was received with bursts of ironical cheers. Mr. Gordon pointed out that it was a good sign when the moth's held meetings and resolved not to fly into the flames. "No, that they wouldn't." There was a unanimous vote of thanks.

WILLINGTON.—On Friday evening Mr. Gordon continued his Tyneside visit, lecturing in the Methodist Free Church Schoolroom, Willington. There was a large and very hearty attendance, Mr. Edwards presiding, in the place of Mr. McClelland, prevented by illness. There was a cordial reception of the lecture.

WYLAN.—On Saturday evening Mr. Gordon lectured in the Wesleyan Chapel, Wylam. There was again a full house, and Mr. Grey ably presided. There was again a cordial reception of the society's lecturer and of his remarks. Friends were present, as at Hexham, from other places roundabout, and earnest requests for lectures, when convenient, were made.

Mr. Gordon was accompanied in all the above meetings by Mr. M'Kendrick, the Liberation Society's local agent, and large numbers of Mr. Bright's recent speech were sold. Most of the meetings, too, were first ones.

SELBY.—On Monday evening last Mr. Gordon again visited Selby, where matters have never cooled since his last visit, and lectured in the Public Hall on "Church Property, so called," Mr. Dudding, of Hull, again presiding. There was a crowded attendance, and though there were many interruptions, better order, on the whole, was maintained; most persons present seeming deeply interested in the lecture, and subsequent debate. The Rev. Canon Harper, who announced that he had held his usual service at an earlier hour on purpose to be present, spoke several times, and the local papers report the proceedings at great length. The interest was unabated till the very last, and a set debate between the Rev. Canon and Mr. Gordon is looked forward to with great interest.

HUDDERSFIELD.—Here, next evening, notwithstanding a visit to the town by Dr. Kenesley, and great local fuss caused thereby, Mr. Gordon had a very fair and highly appreciative audience in the Cambridge Hall to listen to his reply to the recent lecture of the Rev. Mr. Berger in reply to another of Mr. Gordon, delivered in the locality. The chair was ably occupied by J. Mellor, Esq., numerous questions being submitted to Mr. Gordon at the close of his address. Cordial votes of thanks.

SOWERBY BRIDGE.—On Wednesday evening, Mr. Gordon lectured in the Town Hall, Sowerby Bridge, where a Liberation meeting had not been held for many years. There was a large attendance, the Rev. Mr. Townend, Wesleyan, presiding, and in so doing effectively described his colonial experience of religious equality. Great interest in the lecture, and at its close several subscriptions and formation of local branch. A few written questions were replied to by the lecturer.

HEBDEN BRIDGE.—On Thursday evening, Mr. Gordon lectured in the New Baptist Schoolroom, Hebden Bridge, Thos. Sutcliffe, Esq., presiding, and spoke with great force on the society's aims. Although affected by the coming holiday-making, there was a fair and very respectable audience, and after the usual votes had been spoken to by several

local ministers, the names of a number of gentlemen were taken to form a branch society.

Mr. Gordon was accompanied in the above meetings by Mr. Andrew, the society's district agent. This week, holidays intervene; next week Mr. Gordon is to be in Northamptonshire and the West Riding; after that, for two weeks, Derbyshire and Staffordshire. Arrangements for the Wolverhampton debate are being resumed.

CHURCH AND STATE ON THE CONTINENT.

The Vicar-General of the Prince Archbishop of Breslau has promulgated the late Papal Encyclical in the official ecclesiastical organ of that diocese. This step is likely to precipitate the measures threatened upon the issue of the Encyclical.

The Government at Berlin has a measure in preparation for the further suppression of spiritual orders, extending the provisions not long ago enacted against the Jesuits and kindred orders to spiritual orders in general. This measure is not, as has hitherto been expected, to be confined to Prussia only, but will apply alike to all Germany, the Government framing it, and conducting preliminary inquiries now in progress, being not the Royal but the Imperial.

According to a Berlin telegram to the *Morning Post* the German Imperial Government are now in possession of the statistics respecting religious orders, for the collection of which a commission was recently appointed. It has been found that there are in Germany 1,008 conventional establishments for women, with about 8,000 members; and about 140 for men, with about 1,000 members. Not more than half of these pursue specifically humane objects, such as nursing the sick. It is proposed, therefore, that the majority shall be abolished by Act of Parliament.

Insubordinate clergy in Silesia are being proceeded against with the utmost rigour.

The Prussian Catholic Bishops were to meet at Fulda on the 30th (this day) for the purpose of holding a conference.

It is stated that the German Government is still inquiring of foreign Governments whether they would not be inclined to bring about a revision of the Guarantee Laws, leaving to Italy the initiation in the practical application of that idea, so far as a clear definition of the Pope's attitude and responsibilities towards foreign States is concerned, and, if possible, the task of placing him under certain necessary restrictions, to be enforced by the Powers guaranteeing his independence in other respects. Some such view has, it is said, been expressed by Prince Bismarck in a conversation with Count Karolyi in anticipation of the Emperor of Austria's approaching visit to Venice.

A Milan newspaper states positively that up to the present no representations have been made by the German to the Italian Government on the subject of the Papal Guarantee Law insuring the position of the Pope.

There is a Church and State conflict in Portugal. The death of the Bishop of Braganza necessitated the election of a Capitular Vicar to administer the see during the vacancy. The Government directed the canons to elect a priest who had enjoyed the confidence of the deceased prelate. The canons, however, informed the Minister of Justice they could not comply, being bound by the Decrees of Trent to nominate one of their own number. The Minister persisted in his choice, and on the chapter electing another person he instituted proceedings against him, ordered the Governor to cease all relations with the canons, and suspended the payment of their salaries. The press of all shades, with scarcely any exception, sided with the Government; but the Bishop of Vizcaya, though the leader of the Reform party, and when in office strongly opposed to the Vatican, attacked them on the ground that the nomination of the Crown was a prerogative not resting on any law. Other members of the Opposition, however, took a different view, and on the resolution being proposed, the matter dropped, leaving the Government master of the situation.

The clergy of the 250,000 Poles, the so-called United Catholics, who are on the point of abandoning Catholicism and embracing Greek orthodoxy, in a memorandum presented to the Russian Government account for their intentions by the moral impossibility of accepting the dogmas of Infallibility. Polish and Lithuanian Roman Catholic priests having repeatedly petitioned the Russian Government for permission to marry, the St. Petersburg authorities are stated to contemplate legislative changes which shall allow the petitioners to please themselves.

THE GERMAN CHANCELLOR AND THE ULTRAMONTANES.

(From our German Correspondent.)

It appears that among the lower clergy of the Roman Catholic Church there are many who are prepared to give expression to their disapprobation of the course now being adopted by the Vatican. A letter has just been published addressed to Count Frankenstein by a priest, Swrentek, in which the following remarkable passage occurs:—"The validity of the May laws as State legislation cannot be disputed by the Pope"; and then again:—"We do not obey Rome in political matters." Strange words these from the pen of a Catholic priest! Still the Pope is resolved, with a daring and courage that almost approach the sublime, to carry on the

struggle, and that to the utmost, against the German Empire.

In a correspondence of the *Gazzetta d'Italia* the view was not long ago presented that Pius IX. would release the Catholics of Germany from their allegiance to the civil powers, and it is not impossible that this mediæval but stupid trick will be played. It may have been observed that in the late session of the Prussian Landtag the sharpness of the religious struggle reached a point that no one had even dreamed of at the commencement. It may not be without interest to state the cause of this. In the royal speech at the commencement of the sittings there was not even a mention made of the struggle between Church and State. A single bill—that concerning the management of Church property—was announced, but a member of the Centre said that an agreement might be come to with regard to it. Indeed this law is scarcely a weapon. It is only a peaceful matter of organisation. No signs were given by the Government of any inclination to enter further into the struggle during the present session. But the Centre assumed from the very first a very challenging attitude. Their organs sneered at the indecision and drawing back of the Government, and proposed that the entire of the May Laws should be swept away. When the above-mentioned bill was introduced the Centre made the most violent attacks upon the Government and the House. Soon after there followed at, it is tolerably certain, the request of at least a part of the German Episcopacy, the publication of that Papal Bull which coolly summoned the Prussian Catholics to oppose the Government. When the Government appeared then with a law withdrawing all State support from Catholic ecclesiastics who joined in this summons, it did only what every sensible person would consider it was compelled in honour and justice to do. Then came the scene enacted by Von Wendt, which opened the eyes of people to the necessity of still further measures. The extreme Democrats join with the Ultramontanes in making a great outcry at this prospect, and talk of the right of the weaker in relation to the stronger. But the question is in reality concerning the right of justice against injustice—of State order against revolution—and there is reason to be thankful that the overwhelming majority are still on the side of the former. Every unprejudiced person must in the end see that the State has as yet all along only acted on the defensive in this struggle.

In the reading of the recent Papal Encyclical, as rendered in the Prussian Parliament, the wording was different from the translation given by Reichenasperger, and stated that the Church laws were not valid since they oppose the Church institutions. Reichenasperger rendered it in *so far* as they oppose these. The translation of another Latin word, *adligere*, played a very important part about a week ago in the trial of Bishop Crements of Ermeland, who was charged with having given offence to the military authorities in a Latin pastoral, addressed to his clergy, in which he used the above word on the occasion of the New Catholic soldiers being taken to the services of the excommunicated Old Catholic clergyman, Grunert. The State lawyers insisted that the Latin word meant to *compel*, and asked that the fine (30L) of a lower court might be confirmed. But the court to which the bishop had appealed rejected this translation, refused to admit that there had been either in the form or circumstances an intention to give offence, and therefore gave the bishop a verdict of acquittal.

When the Bundesrat in July, 1872, ordered the enforcement of the law against the Jesuits' establishments, the related orders and "congregations" were also expelled from the territory of the German Empire. The Bundesrat has the right to decide what bodies come under this heading. Consequently in July, 1873, the "Congregations" of the Redemptorists, Lazarists, and Priests of the Holy Ghosts, and the Society of the Heart of Jesus, were pronounced by that body to be related to the Jesuits. It is thought that this work must be carried further and still more orders expelled, and the Council of State is said to have information sufficient to authorise more extensive proceedings. With the question of how far the law applies to seven more congregations there will be connected the thorough regulation of the monastic system, and that by imperial legislation. Professor Hinrichs, of Berlin, published last year a work containing particulars of the orders and congregations, as well as their statutes. From them it was clear that most of them were bound by unconditional obedience to superiors outside the empire. An effort will be made to lessen this Papal militia, which in Prussia amounts to 10,000 persons. It would be a mistake, however, to suppose that these are a necessity to the existence of Catholicism, or that if they are destroyed Catholicism will fall. Three-fourths of the houses and congregations date since 1848, and are only a sign of the Ultramontane disease which has afflicted Catholicism since that date.

The Convocation of Canterbury has been summoned to meet for despatch of business on the 13th April.

A bill has been introduced by Mr. Salt, Lord Francis Hervey, and Mr. Hermon, "to secure and enforce the attendance of children in elementary schools in towns." It proposes that the municipal or urban authority shall exercise the powers of a school board in places where there is no school board.

CANONICAL LAW.—An interesting and impor-

tant point in canonical law was decided at Warwick County Court on Tuesday. Mrs. Gubbins, wife of a farmer at Pinley, sued the Rev. Mr. Mucklestone, rector of Haseley, for three shillings, the charge for washing two surplices. The action, according to the defendant's counsel, was defended on principle, it being held that by canonical law the parish was responsible for washing the clergyman's surplices. Mrs. Gubbins deposed that the defendant directed her to wash a surplice for him in December, 1873, and March, 1874; and that at the time he gave the order she told him that if he did not pay the costs she should take proceedings against him. She added that she mentioned "ulterior proceedings because she was aware of an unpleasantness having previously occurred with another party on the same subject." When she sent in her bill, the defendant returned it with a footnote to the effect that "he had received her polite note, and found she threatened him with law, and he hoped she would carry out her threat, as he would then be able to explain the matter." The Rev. Mr. Mucklestone, the defendant, on the other hand, denied that he had ever given the plaintiff to understand that he would be liable for washing the surplices; but on the contrary, had stated to her that the churchwarden would pay the cost. The judge, who observed that the canon was perfectly clear, and that there was no question as to the liability of a parish to pay for washing surplices, decided in favour of the defendant. Laundresses will do well to note this decision; it is, however, to be presumed that ministers who use their surplices for lay purposes—as nightgowns for instance—will have to pay a fair proportion of the washing bill.—*Pall Mall Gazette.*

CHURCH AND STATE ON THE CONTINENT.—On Thursday, March 4, 1875, the Rev. Robert Best, of Bolton, delivered a lecture, under the auspices of the Liberation Society, in the schoolroom of the Independent Chapel at Egerton, near Bolton, upon the subject of the "Governments and Churches on the Continent." John Haworth, Esq., of Longworth, occupied the chair. Considering the severity of the weather there was a very fair audience. The lecturer from a great variety of continental illustrations pointed out the fallacy of the plea for establishments that they secure doctrinal truth, are a buttress to Protestantism, stem the ravages of Popery and infidelity. The lecturer pointed out how establishments of religion had weakened and corrupted Protestantism in Holland, France, and Germany, how they had fostered infidelity in Belgium, Spain, and Italy. He reviewed the causes which led to the passing of the Falk or May Laws in Prussia, and explained their nature and operation. The lecture was also full of information upon the collisions of the civil power and the churches in Switzerland, and the conflicts in Italy, with details of the improvements in Rome since the abolition of the temporal power as witnessed by the lecturer in his last and recent visits. He evidently carried the whole audience with him while he advocated complete disestablishment and disendowment as the only effectual remedy for all the evils described. The Rev. J. Clarke, Independent minister, moved, and Mr. Hornby seconded, a vote of thanks to the lecturer; a similar vote to the chairman on the motion of J. C. Sewell, Esq., closed the proceedings.

THE EVANGELICALS AND THE EPISCOPAL ENCYCLICAL.—"M. A." thus writes to the *Record*, and his views may be taken as a specimen of the views held by the Evangelical clergy relative to the recent address of the Episcopal Bench:—"The Pastoral Letter issued by the Archbishops and Bishops will, I fear, appear to many most disappointing, weak, and unsatisfactory. It will rejoice and embolden the Ritualists, while it will grieve and discourage Evangelical Protestants. By the mild terms which it applies to the practices of the former, it seems almost to deny the truth of the strong condemnation passed upon their erroneous and dangerous proceedings in a former document issued by the two archbishops alone. The letter places the Romanising and Protestant parties on an equality, as is so commonly the case with the bishops, omitting any severe censure on the unsound doctrines of the former. It appears also to regard the suspicions of the right-minded laity as more unjustifiable than the Popish ceremonies and dogmas introduced by the Ritualistic clergymen. Again, it must be observed with pain and regret that the position of the minister during the prayer of consecration is treated as an unimportant point, and a kind of hint is thrown out that those who oppose the eastward position are guilty of stirring up an embittered controversy. And lastly, our Most Rev. and Right Rev. rulers are anxious to counsel the clergy and laity of the Church who hold exactly opposite views on subjects which both sides believe to be of vital importance, to live together as "a happy family," and lay aside all their conscientious objections to each other's doctrines and practices, as of little consequence; while there is not one word of praise bestowed on those who have adhered to the teaching and forms of our Reformed Church, without causing any trouble to the bishops or arousing any alarm among the laity."

Probably very few of our readers are aware that the Count de Jarnac, the French Ambassador, who died on Monday last, was a novel writer. Yet such is the fact. He was the author of "Rockingham," "Electra," and "Love and Ambition," all of which were published anonymously. They are, we believe, now all out of print.

Religious and Denominational News.

MESSRS. MOODY AND SANKEY.

On Wednesday last there were three services—the noon prayer-meeting at Exeter Hall, the afternoon service at Astley's Theatre, and the evening meeting at the Agricultural Hall. Each building was well filled. At the first-named meeting Mr. Jones, of Liverpool, said at the Victoria Hall in that town there were 200 inquirers at a meeting last Friday night. The Rev. J. Shillito, of Birmingham, said the movement had spread from that town to the districts surrounding it, and was being carried on with great vigour. The Rev. Mr. Chapman, Mr. Paton, and others having prayed, Mr. Moody asked those who were anxious to do something in the work to be distributed about the audience at the theatre and at the hall in the afternoon and evening, so that they might look out for poor souls who were inquiring the way to Jesus. He also mentioned that the young men's meeting was organised, and was held from eight to ten o'clock every night in St. Mary's Hall. At Astley's, upon Mr. Moody calling upon those who would like to be prayed for to stand up, there must have been fully 500 who responded to the call.

At the Agricultural Hall Mr. Moody said he was very anxious to establish in London a large corps of young men as religious workers. The metropolis he found to be a vast district to cope with, and in order to reach all classes he needed a large army of assistants. In other places, he had established, by means of the young men's meetings a very powerful auxiliary, and in Edinburgh, Glasgow, Liverpool, and Manchester they were doing good service in the work. In London, however, there were many thousands of young men more than in any other place who could render great assistance if they would only come forward. He hoped that all parents interested in reclaiming the people of this great city would urge their sons to come forward.

At Thursday's meeting at Astley's hundreds were unable to obtain admission, and the Earl of Cavan offered prayer. There was a smaller attendance than usual at the Agricultural Hall in the evening. The Rev. Dr. Donald Fraser took part in the service, and Mr. Moody in the course of his address said he could sympathise with those papers and people who spoke against this movement, for they thought it was just a passing wave. He urged his hearers not to pass through a revival, but to live in one always. They must persevere from year to year, and in the end every difficulty would be overcome. After impressing upon Christian parents their duties and obligations to their children, the preacher closed one of the most impressive addresses he has yet given. A remarkable scene occurred at the close of his address. He asked all those who were on the Lord's side to stand up. Nearly all stood up, only a few hundreds remaining seated. Addressing those who had thus risen, he asked them to speak to those who happened to be sitting among them, and prevail upon them individually to seriously consider the solemnity and the importance of the things they had heard. A great many retired to the inquiry rooms.

On Good Friday the noon prayer-meeting was held in the Moorgate-street Hall, which was greatly crowded. Messrs. Moody and Sankey were both absent; the service being conducted, however, with a good deal of spirit and with great fervour. The requests for prayer were not so numerous as they have been at Exeter Hall recently. The Agricultural Hall was nearly filled at the afternoon service, but there was not nearly the crushing and anxiety to get in that might have been expected, considering the general character of the holiday. This, however, was probably to be accounted for by the exceptional brightness of the weather in the morning, which undoubtedly drew away many thousands who would under other circumstances have remained in London. The first hymn sung was the fifty-sixth, "Lord, I hear of showers of blessing," and after prayer the fifty-third hymn followed, "I heard the Saviour say, Thy strength indeed is small." Mr. Moody then read the twenty-second chapter of St. Matthew, and commented upon it, after which Mr. Sankey sang "Jesus of Nazareth passeth by," the last line being taken up and joined in by the choir and the congregation, and producing a very fine effect. Mr. Moody then took for his text the words, "What think ye of Christ?" He concluded a very earnest and powerful address by an appeal to the ungodly to think well of and to receive Christ. The service was concluded by the forty-fourth hymn, commencing—"Oh Christ, what burdens bowed Thy head!" The Rev. Archibald Brown, of the East End Tabernacle, then offered up prayer, and the service closed. The attendance at the evening meeting at the Agricultural Hall was very large. At six o'clock, two hours before the appointed time for commencement, crowds were hurrying from all directions to the hall. The ushers, 200 in number, conspicuous by their wands, were at their appointed places, and by half-past seven not only were the 18,000 chairs taken possession of, but the seats in the galleries were filled, every available standing place occupied, and the place being crammed to overflowing, and thousands had to be denied admission. Mr. Moody commenced the service ten minutes before the appointed time by giving out the 61st hymn, "Rock of ages, cleft for me." Prayer was offered up, after which Mr. Moody asked Mr. Sankey to sing the 43rd hymn, commencing, "There were ninety-and-nine." Mr.

Moody, in commencing his address, said he wanted to call their attention to a subject rather than a text—namely, "What is Christ to me?" He liked a day like that because it caused many to pause and think what the day meant, and led to a knowledge of the Gospel. Some people asserted that the Gospel was dead or dying out, but thank God the audience that night showed that it was not. In the course of his sermon he told many anecdotes of striking conversations, and gave touching illustrative incidents. The service concluded with the singing of the hymn, "Safe in the arms of Jesus," and the Benediction. The rooms set aside for religious inquirers were again very largely attended. A great number of clergymen, town missionaries, and Dissenting ministers of all denominations are nightly engaged in religious conversation with those who repair there having troubles or religious or Biblical difficulties on their minds. The inquiry meetings are scrupulously kept from the intrusion of any who would resort there for idle curiosity, and none are permitted to enter but those seeking religious advice. Frequently the applicants are so numerous that persons are spoken to in small groups, and are afterwards invited to kneel and join in prayer. The prayers in all instances are in subdued tones.

Some 12,000 persons were present in the Agricultural Hall on Sunday at the 8 a.m. service for Christian workers, and both Messrs. Moody and Sankey were present. The Rev. W. Taylor, of California, a celebrated revivalist, has also arrived from India by way of Rome, and occupied a seat on the platform. Mr. Sankey sang, "Go, bury thy sorrow," with marked effect, while Mr. Moody gave a powerful address on "personal service," at the conclusion of which, upon asking those who were ready to come forward and work for Christ to stand up, there must have been several thousands who did so. The other hymns sung at that service were, "Stand up for Jesus," and "The presence of the King." At the afternoon meeting for women the hall was very nearly filled, there being room only for a very few more than were present, and the effect of the scene was very striking. The service was opened by the singing of "Tell me the old, old story, of Jesus and His love," after which prayer was offered by the Rev. Mr. Chapman, of Christ Church, Highbury. Mr. Sankey then sang, "Scatter seeds of kindness," the chorus being taken up by the choir and congregation. Mr. Moody read the fifth chapter of St. John, which referred to the resurrection, and said how sad and gloomy it would be if he were to prove by the Scripture that the dead would not rise again, but he was glad to say he could prove to the contrary, and on the tomb of every one could be written, "He shall rise again." He then called on Mr. Sankey to sing a new hymn which was not in any one of the books, relative to the resurrection, which being set to a very pretty air, had a great effect upon the congregation. Mr. Moody took for his text the words: "What must I do to be saved?" In the course of his address, in picturing a criminal flying from justice, with an avenger close upon his heels, and the refuge of Divine grace, Mr. Moody made one of his most impassioned and earnest appeals. Afterwards asking those who were not Christians, but who would like to be, to rise from their seats, fully one-half of that vast assembly must have risen from their seats, amid loud cries of "Thank God, thank God," from the workers. A prayer having been offered, these were all invited to the inquiry room, where Mr. Moody, with a number of other earnest and untiring workers, repaired to listen to inquiries, and point more fully the way to Jesus. The singing of "Safe in the arms of Jesus" brought the service to a close. The evening meeting, for men only, which commenced at seven, was not in point of numbers so successful as the others. When the time for the commencement of the service came, only about 12,000 were in the hall, there being room for about 8,000 more. As on former occasions, many not knowing the arrangements came with females with them, but as no women were to be admitted, many of the men went back too. Eventually a number of women were let in, and, persons being admitted up to the commencement of the sermon, there was a congregation of about 15,000. Mr. Moody preached from the words, "What shall I do to be saved?" He announced that, as they were soon going to open the regular mission at the East End in the new large hall there, the services next Sunday would be the last in the Agricultural Hall for some time. The prayer and inquiry meetings were very largely attended. At the prayer meetings Mr. Moody said he had a very joyful message to tell them, namely, that a young man who, on Friday night, came only to scoff, had been converted, and that night he was the first one to come to him in the inquiry room and offer himself as a worker in the cause. He was at that time engaged as a Christian worker. It was also announced that next week Mr. Drummond, of Edinburgh, would come and take charge of the young men's meetings.

At the noon prayer-meeting at Exeter Hall on Monday, there was a crowded attendance, though Mr. Moody was unable to be present. Mr. J. E. Mathieson presided, and the platform was well filled with a number of clergymen and others, including Admiral Fishbourne, the Rev. R. Turquand, the Rev. J. Osborne, &c. The singing of the 39th hymn opened the service, "Ring the bells of Heaven," after which the requests for prayer were read. Mr. Sankey sang several hymns. Admiral Fishbourne said that at a church at Cleckheaton, out of a congregation of 2,500 about 500 or

600 people had been under conviction of sin at the same time, and that was done quietly, with not the least excitement. It was delightful to see the real business-like manner in which people came about the transaction, as if they were really determined to find Christ. At another place, too, not far distant, a minister had sent to him for assistance, saying that for whole days, from early morning until eleven o'clock at night, they were occupied in pointing the way of inquirers to Christ. Mr. Sankey came forward and said the previous day was the most blessed day he had yet had the privilege of spending in London. It was a day refreshing to his own soul from early morning until ten o'clock at night. Mr. Ratcliff, the superintendent of the house-to-house visitation, said many were receiving the visit with joy, and numbers of backsliders had been brought back again to the fold through their exertions. One lady wrote to him they had sixty-four workers, thirty-eight men and twenty-six women, but they were nothing to the numbers needed. He concluded with an earnest appeal for more labourers. Prayer having been offered by Dr. Ellis, Mr. Sankey sang, "One more lay's work for Jesus," the congregation joining in the chorus; after which the benediction brought the meeting to a close.

At the Agricultural Hall in the evening, which was well filled, though not crowded, Mr. Taylor of California officiated in place of Mr. Moody. A daily paper says of the service:—"Mr. Taylor is tall, with a good presence, very dark hair, and a long beard in process of turning grey. His voice is robust and penetrating, and quite at his command. As soon as a hymn had been sung, he offered up prayer in a simple and unpretentious manner. The 19th hymn, which is entitled, 'A Hymn for Children,' was sung by the congregation, Mr. Sankey leading. Then Mr. Taylor gave out the 1st chapter of St. John, and without reading, but speaking entirely from memory, he pronounced the different verses, with a running commentary on and explanation of each. The 42nd hymn was sung by Mr. Sankey, with, if possible, more than his usual power and melody. On the 20th verse of the 3rd chapter of the Epistle to the Romans Mr. Taylor founded his discourse, 'By the deeds of the law there shall no flesh be justified in his sight.' The outset and the greater part of the address was an expounding of the Ten Commandments, which was done in the manner of a theologian, and with gravity and calmness. As he went on, and especially when he came to the application, he grew more colloquial, interspersed anecdotes, and introduced illustrations, some of them drawn from his experience of India and Ceylon, from whence he has returned. By-and-bye he warmed with his theme, became more earnest, even fervid, and infused into what he said some of what may be called the personality which the congregations at the Agricultural Hall are accustomed to receive from Mr. Moody, with his peculiar incisiveness. There is no doubt that he is a powerful preacher, and equally little that he exerted himself loyally to reach the sensibilities of his audience."

At Liverpool on Monday night Mr. Moody attended an immense gathering in the Victoria Hall, and delivered an address to those persons who, during the recent special services, had been "led to accept Christ as their Saviour." It was understood that about 2,000 such persons were present; but they occupied no special place in the hall. Mr. Moody exhorted the converts not to keep their newfound religion to themselves, but to endeavour to save others, and particularly to reclaim drunkards. He announced that Mr. Taylor, who had been the means of converting 12,000 persons in India, Australia, and elsewhere, would hold a week's special services in Liverpool, and he solicited both work and prayer on his behalf.

At the meeting held in the Agricultural Hall last Tuesday there were some sixty clergymen of the Church of England present, including Dean Stanley, Canon Conway, of Westminster (who took part in the service), Canon Harvey, of Gloucester, and other dignitaries of the Church of England were present.

It is an interesting fact that the district of London in which Messrs. Moody and Sankey have commenced their services has some interesting recollections connected with it regarding the great evangelist of the last century. One of the few London clergymen who were favourable to Whitefield was the Vicar of Islington, and he invited him to preach in his church one Sunday morning in the year 1739. While prayers were being said, one of the churchwardens walked up to where Whitefield was sitting, and demanded that he should produce his licence to preach. Seeing the state of feeling, for peace' sake, as he tells us, Whitefield refrained from going into the pulpit, but at the close of the communion service he left the church and went into the churchyard, where he preached to a large crowd. This preaching in the churchyard at Islington was, it is believed, the beginning of the open-air preaching of Whitefield in London.

In some remarks on the "Psychology of 'Revival,'" the *Lancet* bears its testimony to the character of the work:—"Judging, however, from personal observation, we should say that no movement of its extent could well present less danger of excessive or perverted emotional effects than that of Messrs. Moody and Sankey. The testimony of most unprejudiced observers is to the same effect. The services are singularly free from the more objectionable element of 'revival' meetings. Sympathetic but not overwrought music, and shrewd rough aptness, sometimes humour, of the sermon

are the characteristics which mark the services from most ordinary preaching of the same theological school; and there is nothing to point to artificial stimulation of the emotions more than necessarily attends extempore worship and earnest preaching in a large concourse."

GOOD FRIDAY AND EASTER SUNDAY SERVICES.

On Good Friday services were held in the Church of England and Roman Catholic places of worship in London, and in many Dissenting chapels. At the three services in St. Paul's the preachers appointed by the Bishop of London were the Rev. J. B. McCaul, Chaplain to the Lord Mayor; the Rev. Walter Abbott, Incumbent of St. John's, Holloway; and Dr. Vaughan, Master of the Temple. There was an enormous congregation in the evening, when the pulpit was occupied by Dr. Vaughan, who, in reminding his hearers of the anniversary of the great sacrifice commemorated by Christians that day, made an earnest appeal to them to put away all vanity, selfishness, and secret sins, that they might endeavour to realise what the fellowship of suffering with Christ really meant. There were two services at Westminster Abbey, each of which was largely attended. In the afternoon the sermon was preached by the dean, who selected as the basis of his discourse the forty-seventh verse of the 23rd chapter of St. Luke's Gospel:—"Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man," from which Dean Stanley drew the lesson that victory does not rest only with conquerors, but also with those who fight for a good cause even though unsuccessfully. Dr. Cumming also preached a sermon appropriate to the occasion at the Scotch National Church. There was a crowded congregation in the Roman Catholic Pro-Cathedral at Kensington, who listened to a sermon from Monsignor Capel. At St. Alban's, Holborn, the Good Friday services were almost continuous from early morning until late in the evening. The leading celebration of the day began at noon, and was conducted by the Rev. A. H. Mackenzie. The Rev. Newman Hall preached at the Congregational Chapel, Craven-hill, Lancaster-gate, in the afternoon. His address was founded upon that portion of St. Luke's Gospel in which the evangelist describes Christ's agony in the Garden of Gethsemane.

On Easter Sunday the Rev. C. H. Spurgeon again occupied the pulpit of the Metropolitan Tabernacle and preached to overflowing congregations. Hundreds were unable to obtain admission. It will be remembered that, in January, Mr. Spurgeon was prostrated with a severe attack of the gout in his legs and feet, and that cessation from mental exertion and change of scene were absolutely necessary for his recovery. During the past five weeks he has paid visits to Brighton, Folkestone, Boulogne, and Paris, and the benefit he has derived has been so remarkable that on Sunday he seemed to possess even more than his former vigour, with an apparent freedom from all physical pain whatever. During his absence the Tabernacle has been thoroughly painted and redecorated, and as the prevailing colours are now a pale lavender and green, with embellishments of gold, the effect, especially when the many hundreds of gas burners are alight, is soft and harmonious, whilst the architectural qualities of the building are heightened considerably by this successful application of decorative art. The cost of beautifying and cleansing the edifice will be upwards of 900. At the morning service there were fully 7,000 persons present, or one thousand more than are usually accommodated, and numbers sat in the class or lecture rooms adjacent, unable to see the preacher, and only able to hear his words through casements that were opened specially for the supplementary congregation. After prayer a hymn, "The festal morn, my God, has come," was sung, and then there was an exposition of Scripture, followed by another hymn, "My soul arise in joyful lays," and a prayer, in which Mr. Spurgeon asked for a special blessing upon God's servants at the Agricultural Hall, expressing a hope that there might be such an awakening in all the camps of Israel that Satan's power might be effectually shaken, and the throne of Christ set up for ever. A blessing was also invoked for all Sunday-school teachers, missionaries, street-preachers, and others working in the ways of the Lord. Adverting to a proposed meeting of the members of the church and the seafarers to celebrate his return amongst them, the rev. gentleman said he should attend as an invited guest, not to say much for himself, but rather to listen to the words of others. He rejoiced and thanked God fervently for having permitted him to be present again, and more than that he need not say. Might God grant that it would be a long time before he was again brought under the great sorrow of being laid aside and rendered unable to preach the Gospel? Mr. Spurgeon then delivered a fervid and practical discourse from the text, Psalm xlii. 11, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God." At the conclusion there was a collection for the college, the funds of which, Mr. Spurgeon said, had been greatly reduced by his long absence from home.

On Sunday morning Dean Stanley preached in Westminster Abbey to a crowded congregation, from the words, "The blood of Jesus Christ," selected from the 7th verse, 1st chap. 1st Epistle of St. John. On a former occasion he had said that the "body and blood of Christ" might be

taken—and were taken—to express the same general truth—that was to say, the inward essence and being of our Redeemer—character, spirit, and history upon earth. The words "the blood of Christ" had a more specific meaning; and, at any rate, were often used apart from the other expression "the body of Christ." Did the phrase mean the actual physical blood shed from the Redeemer's veins? There was in the middle ages a belief that some drops of that blood had been brought to England, and were carried in great pomp from St. Paul's to Westminster Abbey by King Henry III. There was a church in Normandy which, to this day, possessed a phial supposed to contain also some drops of the blood. There was another church of the same kind in the North of Germany. There was also the old belief that the Knights of King Arthur's Round Table went over the world seeking for the real blood of Christ, which, as it was asserted, had been brought by Joseph of Arimathea to Glastonbury. But they all knew those were fables; and even in the Roman Catholic Church, where such outward things were more regarded, there was at the present time no special value paid to the shrines which were once supposed to contain those relics. Again, on the actual cross of Christ there was pallor, and thirst, and anguish, but the physical blood shed was the last thing a bystander would have noticed. Nor, again, could it be supposed, except by very ignorant persons, that the wine in the Eucharist was the physical blood of Jesus Christ. It was obvious on the face of it that the phrase must be a figure of speech. But then what was it the figure of speech was intended to express? The "body of Christ" meant one of two things—either His general character and essential being, or else the Christian society which now represented Him. The "blood of Christ" in like manner, meant the inmost essence of that character—the self, as it were, of His self, or else the inmost essence of that Christian society—the life-blood of Christendom. What was the most precious part of Jesus Christ and of Christendom? The answer surely could not be doubted, though it was given long ago by one of the earliest martyrs, Ignatius of Antioch, "The blood of Christ is love or charity." Therefore, charity was the essence of the highest life of God and of the highest life of man. Love or charity was the essence of the highest life of God and of the highest life of man. Love or charity was the essence of the life and death of Jesus Christ. It was that love stronger than death, that love manifesting itself in death, that love willing to spend itself for the sake of others which was the blood of Christ, in which God was well pleased, and by which the multitude of the sins of men were blotted out and washed and cleansed away. The pain or the torture of the cross was alike hateful to God and useless to man; but the love, the generosity, the magnanimity, the forgiveness, the toleration, the compassion of which that blood was the emblem and of which that Divine love and death were the supreme fulfilment—that was the true blood more precious than any that was ever brought by pilgrim or crusader in golden phials to golden shrines—that was the true blood which the knights and the chivalry of our modern age must seek and find.

In the Temple Church Dr. Vaughan, preaching from the words in Luke xxiv., "Why seek ye the living among the dead?" said that there was creeping over the Church nowaday a positive mistrust of her own creed. Men played with doubt until they found themselves holding a phantom faith, a guess-work Gospel. To such Easter Day gave one adventure of the instinct of immortality. Many things in revelation were secondary in importance; the fact of the resurrection occupied the foremost place. The words of the story should be read as a strong assertion, "The Lord is risen indeed." There were those who had discarded the fact of the resurrection, and who appealed to that which survived, even in the regenerate, for confirmation of their denial—namely the incredibility of miracle. Some sought the living Christ among the dead in the sense that they had listened to the talk of the day, which resolved the resurrection into metaphor or vision, or, at best, into immortality. In reply to them, he contended that the narrative of the resurrection was as matter-of-fact a description as any other record in the same Gospels; that the disciples did not expect a resurrection—the event was as incredible to them as it could be to the modern sceptic. On the morning of Easter Day there was not a living soul prepared for the resurrection. The conduct of the disciples afterwards, individually and collectively, was the natural effect of the conviction that they had seen the risen Lord. Within twenty-five years after the event St. Paul had written four letters, and other apostles had written letters in which the resurrection as a fact was made the basis of the Gospel that was proclaimed. Wherever the Gospel went the resurrection was the keynote. At Athens so frequent was the word on the tongue of Paul that the people thought *Adoratois* was a new goddess. On the strength of this fact of the resurrection the Gospel started on its race, conquered Paganism, created Christendom, changed the face of nations, wrote itself on the records of human progress and enlightenment, communicated happiness in life and peace in death to countless thousands of every race and character, and identified itself with all that was pure, honest, lovely, and of good report. St. Paul bade deliverers to rise after Christ into a life above this life; and the preacher concluded with an eloquent exhortation to rise from the charnel-house of doubt, of imperfect resignation of bondage to forms

and ceremonies, of satisfaction with the truth that Jesus died, into the higher, sinless life, the life beyond the veil where the Forerunner is for us entered.

In St. Paul's Cathedral, where there was an immense congregation, the dean preached also on the Resurrection, which he treated as a solution of the riddle of human existence, and an answer to the universal cry for a divine revelation of the mysteries of life. No common words could express the change the event was to work in the souls of men. The Resurrection was the answer to the cry of human nature to have God near and to know Him—that universal cry for a solution of the mystery of life which asked why man was born with great hopes, with great capabilities for thought and love, and why he should be cast short in his career—the cry which asked what was man made for, and what was his destiny, and why he should be with us yesterday and then be no more. What did it all mean? All these, and innumerable other questions, troubled the thoughts of men, and it was not till the Resurrection that the great riddle of life received its solution.

SUNDAY-SCHOOL CONFERENCES.

The nineteenth annual Conference of Yorkshire Sunday-school teachers was held on Good Friday at Pudsey. There were present a large number of delegates, including teachers from almost every part of Yorkshire, as well as ministers, superintendents of schools, secretaries of local unions, and other friends. The morning conference was held in the Independent Methodist Chapel, Lowton, which was well filled with the delegates and visitors. Councillor Firth presided over the morning meeting, at which Mr. Robert Butcher, of Bury, read a paper on "The importance of more attention being given to our Sabbath schools to the evidences of Christianity, and the leading points of theological truth and doctrine." The speaker contended that in Sunday-schools there should be a more clear definition of the subjects of study and the points of belief. There had been of late years such a fear of creeds that the Christian Church was becoming almost creedless. He thought also that they should have simple and plain lectures and addresses on stated doctrinal questions; and he believed that great good would accrue if there could be a more general use of text-books treating on the grand and fundamental truths which were believed amongst us. In the discussions which followed, the question of catechisms was discussed. The Rev. J. Atkinson, of Pudsey, thought that if the Sunday School Union could prepare a catechism setting forth the great fundamental truths and doctrines taught in the Word of God, it would be acceptable to the great Evangelical denominations represented by the Union, and would be rendering very great service to their Sunday-schools and churches. Mr. Hartley Waite, Leeds, said he was not very much in favour of catechisms. In a school to which he belonged they had tried a catechism, but it had failed. He believed the Assembly's Catechism was an excellent compilation of Scriptural truths; but he thought the age in which they lived required something different, and to his mind it was too dry. (Laughter and applause.) Other speakers advocated the use of catechisms. One suggested that the Sunday School Union should draw up one; another deprecated turning their schools into theological seminaries. Mr. S. Watson, deputation from the London Union, said that with regard to a catechism, it was easy to talk glibly about the preparation of one, but it was a far more difficult task than they could imagine to produce one which would be generally acceptable.

At the afternoon sitting Councillor Boothroyd presided, and said he had been connected with a Sunday-school since he was six years old, and the longer he lived the more he felt convinced that the Sunday-school system was one of the grandest and most glorious systems of the day. A wave of deep religious feeling seemed to be passing over the land, and he felt convinced that the time was at hand when those who were working for Christ would see a great deal that would gladden their hearts. (Applause.) Mr. Samuel Watson, from the Parent Union, then read a paper on "The Atmosphere of the Sunday-school." He said that if the atmosphere of the school were healthy it would be cheerful. In order to be cheerful, the rooms must be lightsome. In some cases this could not be, as the schools were situated in dark alleys; but, generally speaking, if care were used, cheerfulness in the buildings might be obtained. Why should not the walls of the schools be hung with pictures, or even ornamented with statues? Why should not flowers stand on the window sills or superintendent's desk? Some of the children came from places where squalor prevailed, and the elegancies of life introduced into the Sunday-school would certainly make the children more cheerful. The service of the school must be gone through in a lightsome, cheerful manner. The singing should be studied as a means of recreation, a source of instruction, and an act of worship, and cheerfulness should characterise all this service. No social distinctions ought ever to be known in the Sunday-school. Mr. E. Thomas, of Bradford, expressed thorough agreement with the paper. Children were not now dependent on the Sunday-school for secular instruction, and they ought to make their Sunday-school arrangements so attractive and pleasant that the scholars would not stay away even if they were allowed to do so. Mr. Lawson, of Halifax, dwelt upon the influence of a good example by teachers out of school. After

a lengthened discussion, a vote of thanks to Mr. Watson was passed. Tea was afterwards provided in the Congregational school, and an opportunity was given to visit the establishment and grounds of the Moravian Brethren at Fulneck.

In the evening a public meeting was held in the Independent Methodist Chapel, Lowton. The chair was occupied by Alderman Lupton, of Bramley, who said that the education of a child was not complete if devoid of the religious element. He did not think it was for the State to teach this element to the children of sects, denominations, and parties. Next to home influence there was no weightier influence that could be brought to bear upon children than the Sunday-schools. These schools had done a great work in the past, and he believed there was before them an equally important future. (Applause.) Mr. Samuel Watson, London, next addressed the meeting, and advised teachers not to be discouraged or to give up their work because of an apparent want of success. Mr. Elias Thomas, Bradford, thanked God that the time had gone past when the teaching of children to read had to be undertaken by the Sunday-school. But the object and aim of their Sunday-schools was very much higher and holier than that. When the preaching of the Gospel was out of date, then, and only then, might they say that the Sunday-school system was out of date. The Sunday-school system, he believed, was only just coming to the time when it would accomplish the greatest amount of good. The Rev. A. R. Pearson, of Bradford, referring to the missions which had been held in different places, said he considered that their astonishing results were to a large extent due to the instrumentality of the Sunday-school teachers. The meeting was also addressed by Mr. John Shaw, Mr. R. Butcher, Bury; the Rev. J. Atkinson, Pudsey; the Rev. J. Rigby, Stanningley; and Mr. Day, Great Horton.

On the same day (Good Friday) the annual conference of the Lancashire, Cheshire, and Derbyshire Sunday School Association was held at Blackburn, and there was an attendance of about 600 school representatives from all parts of the three counties embraced by the association. The proceedings began with a prayer-meeting in the St. Peter-street Wesleyan School, and the session was held in the United Methodist Free Church, Paradise-lane, under the presidency of Mr. Henry Lee, president of the Manchester Sunday School Union. The president, in his opening address, reviewed the history of Sunday-schools during the last thirty years, and contended that these schools were not receding but were progressing in influence among the masses of the people. During the thirty years the association had been in existence it had produced untold good. Mr. Councillor Beads read a paper on "The Mission of the Sunday-school," in the course of which he contended that the time would never come when the Sunday-school would be abandoned. No doubt their present methods were defective, but the Sunday-school was as much a necessity, and would be as continuous, as the Christian ministry itself. In concluding the paper, suggestions were made for the improvement of the schools, and of the system of teaching in them. A discussion followed upon the points advanced by Councillor Beads. Subsequently an adjournment took place for dinner, provided in Chapel-street Congregational school. The conference was resumed at half-past two o'clock, under the presidency of Mr. J. E. Lightfoot, of Accrington. Mr. James Alexander Watson, of Blackburn, read a paper on "The Evils to Fight Against." He said the evils existed in many schools for want of suitable accommodation and first-class teachers. He laid stress upon the necessity of making infant schools attractive and of a choice of teachers who could be childlike but not childish. One evil was aimless teaching. The temptations to err were great, and some mode was needed to be devised to attract the young people from singing saloons, &c., and to find them work which would draw about them a childlike feeling of brotherhood, and encircle them by silken cords of love and affection. Another evil he noticed was that of the decline of the morning school. What was needed was a deeper sense of individual influence and responsibility; more self-sacrifice and self-denial; a higher level of Christian life and less conformity to the world; religion bringing down into daily life not only high doctrine but low practice. A discussion followed upon the points raised by Mr. Watson in his paper, and subsequently the session was brought to a close by the passing of votes of thanks, &c. A public tea-meeting was subsequently held in Chapel-street Congregational School; and afterwards a public meeting in St. George's Presbyterian Church, under the presidency of Mr. John Fish, J.P., of Livesey. There was a large attendance, and addresses were delivered by deputations from London, Manchester, Liverpool, Bolton, Darwen, &c.

On Good Friday, also, the annual Midland Counties Sunday-school Conference was held at Wolverhampton, and was attended by a large number of teachers from about forty towns in the Midland counties. The morning conference was held in the Queen-street Congregational Chapel, Alderman Manton, of Birmingham, presiding. Several papers were read on Sunday-school work, by Messrs. Brain, of London, and Short and Ridges, of the local union. The conference included a ladies' section, when a paper was read by Mrs. W. H. Jones, the wife of the ex-mayor. In the evening a crowded public meeting was held in the Exchange, under the presidency of Mr. Thomas Lea, late M.P. for Kidderminster. Addresses relating to Sunday-

school teaching were delivered by Mr. W. H. Jones, ex-mayor; Alderman Manton, of Birmingham; Messrs. Brain and Green, of London, and several local ministers. The day's proceedings were of a very successful character. It was stated that 11,000 scholars from the schools belonging to the union had joined the different churches in the past year.

There was the usual Good Friday gathering of Sunday-school children connected with the West London Auxiliary Sunday-school Union, in Craven Chapel, Golden-square. About 2,000 were present, accompanied by 219 teachers, and representing Wesleyans, Baptists, Congregationalists, and other denominations. Many pieces were sung with good effect by the youthful vocalists. Addresses by the Rev. M. H. Le Pla, of Robert-street Chapel, and the Rev. Llewellyn D. Bevan, L.L.B., of Tottenham-court-road Chapel, engaged the close attention of the youthful audience.

THE BAPTISTS IN ROME.

In our last number we gave a brief telegram describing the opening of the Rev. Jas. Wall's chapel in Rome. A correspondent of the *Times* gives the following details of the event:

Rome, Sunday.

Rome is gradually gathering all the Churches within her gates, but in a very different sense from that which such words would have implied a few years ago. This morning the chapel was formally opened, and, according to the *Osservatore Romano*, "a new scandal and a new profanation of this holy city" was accomplished. These may seem strong terms for even the organ of the Vatican to apply to a denomination professing the religion of Christ; but then it must be remembered that they were written for a people who have always been directly taught that outside the Papal fold all are pagans, if not worse, to the extent that even Cardinal Manning only became for the first time a Christian when he left the Church of England. "S'è fatto Cristianeo" is the common mode of expressing the perversion of a member of any Christian body to that which asserts absolute supremacy to the exclusion of all others.

The Baptist Mission was established in Rome soon after Cadorna's fieldpieces broke down the spiritual barrier. But it was the thing to enter in and another to find an abiding-place. Some localities in which they established themselves were ill-adapted to their requirements; from others they were driven through the pressure of priestly influence, which can still make itself felt, until at last Mr. G. T. Kemp, of Rochdale, bought the house No. 35, in the Plaza San Lorenzo, in Lucina, in order to adapt it to their use, and let it to them at mere nominal rent. Externally there is nothing to indicate a religious establishment; but entering from the front door, a long passage leads to a large hall—the chapel—which has been built upon the courtyard at the back. It is capable of containing about 250 persons, and has a raised platform, or dais, at one end, for the table, and to place the ministers above the congregation; at the other end there is a gallery. At one side is the schoolroom, so situated that it can afford additional accommodation for the congregation when it may be too large for the hall itself; and from the same side, also, opens the baptistery (not yet completed), where proselytes, which it is the object of the mission to make, can be immersed. The first floor of the house is set apart for the residence of the minister and for such other purposes as the work requires, and on the front is a shop, the use of which Mr. Rylands, of Manchester, who, I presume, rents it from Mr. Kemp, has given for the sale of religious publications. To assist in the inauguration of this establishment a large number of persons of the Baptist persuasion, ministers and laymen, both gentlemen and ladies, have come expressly to Rome, no fewer than eighty of whom have arrived in one body, under the guidance of Messrs. Cook and Son, who have this time conducted a "pilgrimage" of their own persuasion, Mr. John M. Cook attending upon them in person. They have explored the remains of the ancient city, visited the chief Basilicas of ecclesiastical Rome, listened to part of a debate in the Italian Parliament, presented an address to Garibaldi, and unconsciously assisted at a religious service offered up upon the Scala Santa by the faithful in expiation for "the scandal" the work they have come to take part in has created. To the Baptists the holy staircase was one of the most interesting places in Rome, and one they most desired to see, for the reason that there Luther, ascending upon his knees, was struck by the thought, "Man shall live by faith alone," and rising to his feet, walked down. Had any Luther been there when they arrived, he would have found it difficult to turn back, for not only was the staircase densely crowded by the devout, but numbers, possibly pressed for time, were ascending, also upon their knees, the double flight of stairs on each side made for people to walk down after having ascended in the customary manner those said to have been trodden by the feet of the Saviour. As they stood looking on in wonderment and pity, the Passionist Fathers distributed among them, as among all who were there, a rude engraving, in return for which some gave small Protestant tracts in Italian—one particularly, entitled the "Death-bed of a Monk"—the gifts being presented and received on both sides with equal courtesy. What the Fathers thought of the tracts I cannot say. No doubt they knew at once what their import was, and at any rate, a glance would show them. But it was not until the Baptists returned home that they read the words beneath the double picture which the engraving formed. Under one representing the Virgin and Child was inscribed, "Holy Mary, Empress of Grace, defend Italy from the wilds of Protestantism"; and beneath the other, representing the head of the Saviour, said to have been painted by St. Luke, and preserved in the Sanctum Sanctorum above, "Saviour of the world, save us and dissipate the counsels of the impious."

For the inauguration of the chapel to-day three special services were held—two in Italian and one in English. At eleven in the morning the first Italian service was performed, at which, both the Italian congregation and the English visitors being present. The place was densely thronged. The sermon was preached by the minister, the Rev. James Wall, from the 26th and 27th

verses of the 19th chapter of St. John, and after short addresses had been made by the Rev. Signor Rossetti, of Florence, Signor Mazzarella, member of the Chamber of Deputies, Signor Petocchi, and Father Grassi, the communion was administered, at which the Rev. Mr. Edwards, of Torquay, and the Rev. J. H. Millard, of Huntingdon, assisted. The English service was held at three o'clock in the afternoon, when Dr. Underhill, LL.D., of London, preached from the 16th verse of the 1st chapter of St. Paul's Epistle to the Romans. He commenced by drawing attention to the remarkable circumstance that while unbounded honour was rendered in this city to that Apostle Peter whose name is never mentioned in connection with Rome in the sacred writings, that other Apostle, Paul, who had so fervently desired to preach the Gospel in Rome, and who finally suffered here a martyr's death, should be left almost altogether unnoticed. Having described St. Paul's coming to Rome, and his connection with Priscilla and Aquila, he spoke of the surprise with which the Romans must have regarded the Christians' faith in one who had suffered the ignominious death of a malefactor. But Paul was "not ashamed of the Gospel of Christ," he preached to the Romans that Christ had died for our sins and aroused them from their hopelessness in the future by proving to them that Christ had risen from the dead. No better thing could be wished for Italy than the spread of the Gospel preached in its original purity and simplicity as it was taught in those days. The Gospel was favourable to liberty, and struck at the root of all that was evil, despotic, and oppressive, whether priestly or official. Your space would not permit of my attempting to follow Dr. Underhill in his admirable and masterly development of his text; but in conclusion he spoke of the purpose for which they had come to Rome, the deep interest they all felt in the work the pastor of this church had before him, and the object it was intended to promote. It was not opened, he said, with the intention of furthering any particular denominational views, but simply for the teaching of the Gospel to the Italian people in accordance with the primitive usage of the Church; that Christ died for our sins; that not in the Church, not in the sacraments, not in the ordinances, but that in Christ only was salvation to be found; that there was no other priest but Christ, no other sacrifice on the altar, no other to present the prayers of sinners to Almighty God; that no life was to be found in pilgrimages, in visiting holy places, in kissing the toe of a bronze statue, in obeying the voice of an old man, feeble like ourselves; but that in Christ and Christ only was life to be found. Such was the work to which this church was dedicated, and therefore it was called the *Chiesa Apostolica di Cristo in Roma*. The third service, this evening at half-past seven, will be performed in Italian.

The Rev. J. Richards has been presented, on resigning the pastorate of the Congregational Church, New Hampton, with an illuminated address on vellum, and a purse containing twenty guineas.

Mr. G. S. Smith, of Airedale College, Bradford, has accepted a unanimous invitation to become the pastor of the church and congregation assembling in Harrison-road Chapel, Halifax.

The Rev. T. E. Cozens Cooke has resigned the pastorate of the Baptist Church at Burlington-road, Ipswich, and accepted the cordial and unanimous invitation of the church at Priory-street, York.

The special Sunday-evening services at Westminster Abbey will commence on April 4. The following are the preachers:—April 4, the Master of the Temple; April 11, the Rev. F. J. Holland; April 18, the Bishop of Exeter; April 25, Canon Perowne.

The Rev. W. H. Jellie, of Gosport, has received an earnest and unanimous call from the West Clayton-street Church, Newcastle-on-Tyne, to the vacant pastorate in that important field of labour; but the claims of his attached people at Gosport, and the pressure of responsibilities in connection with the work of the Hampshire associated churches have compelled him to decline the overture.

The Rev. Dr. Brewer, the respected pastor of the Shacklewell-lane Baptist Church, died on Saturday. The rev. gentleman, after preaching the anniversary sermon on the previous Sunday evening, was taken ill in the pulpit, and was carried home, where he gradually got worse, and succumbed to rheumatism of the heart. He was very highly respected amongst the Nonconformists of North-east London.

The Rev. WILLIAM BEST, of South-parade Chapel, Leeds, who has been the pastor of the Baptist Church there for the last twelve years, has accepted a pastoral charge at Watford. At a recent meeting of the congregation, Mr. Alderman Barran, in their name, presented Mr. Best with a timepiece, two ornaments, and a purse containing a hundred guineas, and a silver tea-service for Mrs. Best. In doing so the speaker referred to the prominent part taken by their pastor in establishing mission churches in different parts of Leeds. An address was also presented to Mr. Best from the ministers of the Leeds District of Baptist Churches, expressing deep regret at his approaching departure from the town, appreciation of his zealous labours in disseminating the great principles of civil and religious liberty in nearly every town and in many of the villages of York-shire, and testifying to his self-sacrificing and abundant labours in connection with that association. The address was signed by Professor Green, of Rawdon, and by many other ministers. The Rev. J. P. Chown, on behalf of the ministers of the Bradford District, expressed similar sentiments, and then some further gifts were presented to Mr. Best, who feelingly acknowledged the kindness of his friends. Dr. Stock, of Salendine Nook, Huddersfield, said a few words in connection with the recent revival in Leeds, and the duty of the outward profession of Christ. It is stated that evidences of this revival have been very marked in Mr. Best's

congregation, and will tend to delay his departure from the town.

VICTORIA-STREET CONGREGATIONAL CHURCH, DERBY.—New school premises in connection with this church were opened on Wednesday last, March 24th. The Rev. J. P. Chown, the well-known Baptist minister of Bradford, preached on the occasion, the Rev. W. Crosbie, M.A., LL.B., assisting in the service. The additional premises will accommodate between 300 and 400 scholars. There are already more than 1,100 scholars in the schools of Victoria-street Church, and above 200 of them are members of the church. There is every probability that the new rooms will speedily be filled, as the prosperity attending the Christian work of the church has necessitated their erection.

UPTON-ON-SEVERN.—In 1863 the Baptist Chapel in this town was enlarged at a cost of some 682*l.*, and after various collections and contributions there still remained a debt of 461*l.*, for which money was borrowed. It was decided last month to make a vigorous effort to clear it off, and with the assistance of liberal friends outside of Upton, this has been done. The event was celebrated on Good Friday by a tea-meeting, the chair being occupied by the pastor, the Rev. Jas. Dunckley, and the meeting was addressed by Messrs. Holland, Drinkwater, Hudson, Lane, Taylor, Fluck, Read, Woodward, Viner, Spiers, and Hill, all of whom had given liberally or had worked hard for the extinction of the debt.

WHITCHURCH, SALOP.—The Rev. W. Carey Walters was on the 16th inst. recognised as the pastor of the Baptist church in this town. After the earlier customary proceedings, the Rev. E. D. Wilks, of Oswestry, secretary of the Salop Baptist Association, offered the prayer, after which the Rev. W. Walters, of Birmingham, father of the minister-elect, gave a powerful and affectionate charge to his son from Matt. xiii. 52. The charge to the church and congregation was given by the Rev. T. Vincent Tymms, of London. Subsequently there was a tea-meeting, followed by a public meeting in the town-hall, some 500 persons being present. The Rev. A. Wylie, M.A., of Glasgow, former pastor of the church, occupied the chair. The Rev. T. Orton (Wesleyan), of Whitchurch, opened the meeting with prayer. Addresses were delivered by the Rev. Mark Simon (Congregational), of Wollerton; the Rev. J. W. Butcher (Baptist), of Leeds; the Rev. T. Gasquoine, B.A. (Congregational), of Oswestry; the Rev. A. A. Cole (Baptist), of Walsall; and the Rev. Joseph Jones (Baptist), of Wellington.

MR. VARLEY IN AMERICA.—The *New York Herald* remarks that it is somewhat singular that while two unordained American preachers have been creating so much religious excitement in Great Britain, an English layman, "Mr. Henry Varley, of London," "coming over to Canada last fall to attend a meeting of the Dominion Evangelical Alliance, has wrought almost similar results there, and during his two or three weeks in the United States remarkable crowds have attended his ministry, even in the business hours of the day. His qualifications, too, are a thorough knowledge of the Bible and a wonderful aptness in its exposition, combined with simplicity of manner and directness of application of the truths that he presents from a heart overflowing with human sympathy and love. Mr. Varley says he was sent by the Lord, not to combat the theories of Darwin, Huxley, Tyndall, &c., but to preach the Gospel. The largest halls and churches in New York and Brooklyn have been crowded to hear him, as many as 20,000 persons assembling at one time." We are told also that from Chicago have gone forth other two couples of unordained evangelists unto the South and unto the West, and that in Kentucky and Illinois "a wonderful religious awakening has followed them."

The Publishers' Circular points out that Sir Arthur Helps finished "his last and most suggestive book, 'Social Pressure,' with the words 'Alas! this was the final day of our friendly conversations.'

The large picture illustrative of the royal marriage at St. Petersburg which Mr. Nicholas Chevalier is painting by the Queen's command, is nearly finished, and will be sent to Her Majesty in a day or two. The portraits are said to be all exceedingly like, more particularly those of the Duke and Duchess of Edinburgh and the Prince of Wales. The grouping is good, the arrangement admirable.

We (*Pall Mall Gazette*) are informed that Professor Monier Williams has been engaged for some time on a new work called "Indian Wisdom; or, Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindus." It will give an historical account of the chief departments of Sanskrit literature, with English translation of select passages. The Indian Governments have ordered several hundred copies of the work, which will be published at the end of next month.

LIBERAL OFFER TO SUNDAY-SCHOOL TEACHERS.—Last year a gentleman who was interested in the circulation of Sunday-school works, offered to bear the loss of supplying 500 teachers with the annual volume of the *Hive*, at one shilling per copy. We understand that the same liberal offer has been made for the supply of the volume just issued. Those of our readers who may wish to obtain this helpful work should apply to F. L., care of Mr. Elliot Stock, 62, Paternoster-row; and if the volume is to be sent by post, should enclose five stamps extra.

Correspondence.

A NEW RADICAL DAILY PAPER.

To the *Editor of the Nonconformist*.

SIR,—You will oblige me by inserting a correction of the letter on the above subject which you were kind enough to publish last week. Among the "preliminary steps" which I suggested, I stated the raising of a "thousand pounds." By a clerical blunder this was turned into a "hundred thousand pounds." Of course, the calling of the latter large amount a "preliminary step" has an absurd aspect. The work to be done is a thorough canvassing of the whole country, and these preliminaries constitute the machinery for the purpose.

From regard for your space I did not venture to refer in detail to the various communications which my first letter called forth. Perhaps you will permit me now to notice an objection of one of your correspondents. He rather pooh-poohed the idea of a hundred thousand pound capital being sufficient. This illustrates the ignorance of the subject, which tends to magnify its difficulties. So far from giving in to any such extravagant estimate as your correspondent suggested, I am persuaded that, thanks to the modern "Walter" presses, and other time and labour-saving improvements, fifty thousand pounds would be an adequate capital. The truth is, the last decade has ushered in a complete revolution in newspaper production. The Walter press is nothing like so expensive as its predecessor, does not require half so many hands to work it, and is far more expeditious. A new paper steps into the enjoyment of advantages of all kinds which fortunes have been sunk in securing. Let us not therefore be deterred from this important enterprise by exaggerated estimates of its difficulties. That they are great and formidable no one doubts, but unless the force and vigour with which we conquered the great Liberal battles of the century are irrecoverably lost, they are only such as should nerve our arm and inflame our zeal. If half a score of earnest men of the calibre of R. W. Dale or J. G. Rogers would take up the matter it might be carried through.

A RADICAL.

Bath, March 29, 1875.

DISESTABLISHMENT.

To the *Editor of the Nonconformist*.

DEAR SIR,—A short time ago you were kind enough to publish a letter of mine on this question, from my standpoint as a Unitarian. As there are still many Unitarians, who look to comprehension, or absorption rather than disestablishment, as the best solution of the present ecclesiastical difficulties, it would be well for such to remember that the recent expulsion of the Rev. Charles Voysey is proof enough that there is no room in the State Church for Unitarians or theists.

And after all, even if the pulpits of the so-called "National" Church were thrown open to teachers of every school, it is difficult to see how English Episcopalians, Scotch Presbyterians, Irish Roman Catholics, and Welsh Methodists and Congregationalists, could work together harmoniously. A "Church" in which Dr. Manning and Dr. Colenso, the Rev. Charles Voysey and Charles Spurgeon, Archdeacon Denison and Professor Jowett, Dr. Martineau and Dr. Punshon, Dean Stanley and Capel Molyneux, would be all teaching different and differing doctrines, would instead of a "happy family," be something very like a bear garden or a fool's paradise! As it is, the different parties in the Church are always fighting; and it is surely difficult to see in what way zealous Baptists, revivalistic Methodists, liberal Independents, and free-thinking Unitarians, would tend to make things more harmonious.

Surely Unitarians owe little consideration to a Church, whose articles, services, and sermons are purposely made to exclude them, not only from the "Church of England"—falsely so called—but also from even Heaven itself!

For myself, I dissent from a State-Church *per se*, and if the State-Church were any other than it is, even if it were a Unitarian Church, I would still dissent from it, as I do not deem it right to be ruled in matters religious by a political administration, at whose head we have at one time a Tory, at another a Radical, and at another an infidel!

I fearlessly charge on State-Churchism the guilt of all the crimes, persecutions, bloodshed, and murders done in the name of religion in past times. It is only when the civil power takes upon itself to rule in religious matters that there can be fines, persecutions, and killing for conscience' sake. The *free* churches cannot inflict any punishment, as they have no civil legislative powers. From the fourth century when Constantine the Great first made the Church a creature of the State, down to the time of our own Queen Elizabeth—a period of more than a thousand years—the history of the Church is little better than a history of bigotry and bitterness, ambition and crime, torture and cruelty, inquisition and bloodshed.

I wage war against a State Church in no sectarian spirit. I may object to many creeds and ceremonies in an Episcopalian Church *as such*, but simply on the same ground that I should, as a Unitarian, object to the creeds and dogmas of Methodist or Baptist Churches. I dissent from a State Church because I think the

Church of God should be a theocracy and not ruled by any temporal king or Parliament. The members of the Church, "by law established," do not understand Dissenters. Many Churchmen think that we simply wish to injure the Church—pull down its buildings—appropriate its funds—and burn its Prayer-book. It is thought that we have no veneration for antiquity, that we are a lot of snarling cynics, who cannot appreciate fine buildings, classic music, beautiful prayers, and learned and accomplished priests. This is all a mistake. As Dissenters, we quarrel with the Church, not because it is an Episcopal Church; we do not seek to separate her from her bishops and books, her prayers and priests, her candles and altars,—all these, if she loves them, she has a perfect right to keep; but we seek to separate her from the patronage and control of the State.

And since the State cannot patronise one sect without doing an injustice to the others, it will avail nothing for Churchmen to say that "we should not trouble ourselves about them, as they prefer State control to any other." We protest against religious "toleration," and demand as a right, and not cringe for it as a favour, religious equality. Why should one sect be favoured and privileged and called the Church, and receive State pay, whilst the other sects are ignored or simply "tolerated"? I never could see the justice, or even the common sense, of esteeming the most ordinary curates, or parish priests, as better men or more worthy citizens than the most able, learned, and godly Dissenting ministers.

Those who do not go to the State Church are loyal subjects; they pay the taxes and obey the laws; and yet in many rural parishes and villages (where the parson and the squire reign supreme) they are considered "low," "vulgar," and "inferior," because of their religious faith. What right has a political Government to interfere between a man's conscience and his God? The State should leave the Episcopal Church to care for itself—it should stand by its own merits or fall by its own defects, as all the other religious bodies do.

As an Englishman—or, what is perhaps better still, a Welshman—as well as a Unitarian, and on social and political, as well as religious grounds, I shall do my utmost to hasten the day when we shall have in England, what the great patriot Count Cavour longed for in Italy:—A FREE CHURCH IN A FREE STATE!

Yours respectfully,
CHARLES WHITE.

37, Russell-road, Kensington, W.

March 20, 1875.

THE BISHOP OF PETERBOROUGH AND CHURCH EXTENSION.

To the Editor of the Nonconformist.

SIR.—The Daily News of Friday last had the following:—

A meeting for the promotion of a scheme of Church extension was held at Northampton yesterday, at which the Bishop of Peterborough called attention to the urgent necessity which existed of supplying the spiritual requirements of our large towns; and to the importance of the Church of England as a national institution, being fully alive to the duties and responsibilities of such a position.

It may be well to state that, on the previous day, a new Wesleyan Chapel, containing upwards of 1,000 sittings, was opened in this city, and was attended by crowded congregations. As evidence of the interest and zeal manifested on the occasion, the following things ought to be made known to the bishop, though it is to be feared that he closes his eyes to facts of this kind. This chapel, a handsome and conspicuous building in the centre of the city, has been erected on the "voluntary principle," to which his lordship is so strongly opposed, as being utterly inefficient; and it is to note that the bishop, in his speeches, altogether ignores the voluntary efforts made in the "large towns"—at all events by Nonconformists—to meet "the spiritual requirements." The collections at the services on the opening day amounted, with promises, to more than four hundred pounds, and this in addition to upwards of three thousand previously subscribed. The *Peterborough Almanac and Companion* supplies the following list of churches and chapels in the city:—The Cathedral; St. John the Baptist; St. Mary's; St. Mark's. Other places of public worship:—Baptist Chapel, Chapel-street; General Baptist, Queen-street; Particular Baptist, Westgate; New Congregational, Westgate; Trinity Congregational Church, Priestgate; Congregational, Eastgate; Wesleyan, Wentworth-street; Primitive Methodist, New-road; United Methodist Free Church, Boroughbury.

The non-recognition by bishops of the Christian work and progress effected by non-established Churches reminds one of a saying by an eminent statesman that "of all the classes that can read and write the clergy are the most ignorant." But we trust the time is not far distant when their eyes will be opened.

I am, Sir, &c.,

A LAYMAN.

Peterborough, March 27.

THE TEMPERANCE QUESTION AND SPECIAL PRAYER.

To the Editor of the Nonconformist.

DEAR SIR.—The annexed resolution was unanimously passed at the conference of ministers of religion, held

at Manchester in November last, over 900 ministers being present. As it is desired to make the observance of the day as universal as possible, may I ask the favour of your assistance and co-operation in bringing the subject before your numerous readers.

I am, dear Sir, yours most respectfully,
DAVID CROSSLEY, Vice President.
British Temperance League, Bolton, March 27, 1875.

That this conference, deplored the unspeakable injury done to the spiritual and temporal interests of the inhabitants of this nation by the prevalence of drunkenness, respectfully invites all denominations of Christians to observe Sunday, the 25th day of April, 1875, as a day of special prayer to Almighty God, that our nation may be delivered from the great curse of intemperance.

WEEKLY OFFERING INSTEAD OF PEW-RENT.

To the Editor of the Nonconformist.

DEAR SIR.—Letters that have reached me lately reveal a growing sense of the paralysing influence and minimising results of pew-rents in churches, and of the urgent demand for some more vital and elastic method of church finance. Leading churches are seriously inquiring into the merits of weekly offering. Many new churches employ it instead of pew-rents and incidental collections. My services are solicited as much as ever. The following cases are instructive:—1. The Rev. Josiah Bull, M.A., whose church at Newport Pagnell raised weekly offerings successfully for some years, having retired to Selhurst, has written a tract to improve the offering there. Mr. Bull views the offering as the most easy, pleasant, and productive method, fraught with the best moral and spiritual influences, and practicable by every sincere learner, saying, "Our conviction of the certain success of this plan, if rightly understood and carried out, is unfaltering, and we speak from the experience of fifteen years. We believe it is the best of all methods."

2. A deacon at Hornsey writes:— "You will be glad to hear that our circulars have been successful in bringing in voluntary periodic offerings, amounting to one-sixth more than the three funds, which this one contribution supersedes—pew-rents, weekly offerings for incidental expenses, and subscriptions."

3. The February "Messenger" of Stapleton-road Church, Bristol, records:—"Average offerings in 1867, 21. 16s. weekly; 1868, 31. 11s. 6d.; 1869, 34. 7s. 6d.; 1870, 31. 11s. 2d.; 1871, 41. 6s. 10d.; 1872, 51. 9s. 3d.; 1873, 61. 11s. 1d.; 1874, 104. 0s. 2d." The March "Messenger," 1875, records:—"February average, 111. 1s. 4d."

4. The Congregational Church at Tynemouth has obtained its home income during its history of seven years, by weekly envelopes alone. In 1868 it raised thus, "434l.; 1869, 4384.; 1870, 5064.; 1871, 5704.; 1872, 5994.; 1873, 6334.; 1874, 6554." This church strongly urges this practice instead of pew-rents and various other modes. Besides the above sums, it also gave and obtained 4,000l. for different objects during these seven years.

5. The Rev. H. M. Gunn says, of Sevenoaks:—"We are working your plan with pains and prayer. Free-will offerings during 1874, 2044., of which numbered envelopes yielded 157."

6. A gentleman writes, "You have heard of our handsome and costly church. The income is derived from pew-rents, subscriptions, and quarterly collections. Some of us wish to substitute the weekly offering for all these. Will you kindly tell us what system of weekly offering you find to answer best on the whole—spiritually and financially?"

7. Mr. Ziba Armitage, having induced the Congregational Church at Warrington to raise home funds by weekly offerings, reports, "Our income in 1873, from pew-rents, boxes, and collections, amounted to 499l. The weekly offering in 1874, including 582. subscriptions, raised 714l. I believe that we have not yet reached our highest point, but that spiritual enlightenment, coupled with noble example, will bring about a state of things of which our predecessors could not have dreamed."

8. After long consideration, the Richmond Chapel congregation, Salford, added weekly offerings to pew-rents, to secure home funds, which, in 1873, raised together 768l. By persuasion of Mr. John Lee, pew-rents were dropped in 1873, when weekly offerings alone yielded 958l., 190l. increase. The publication of this fact brings him many inquiries, which suggests the publication of a brief directory on the subject.

9. A minister, remembering the happy results of a visit to B—, asks me to preach to his friends at M—, where a new congregation is gathering in a large church; the general wish being to raise the Home Church income by weekly offering alone. 10. A "Leader of Church Reform in Scotland," writing for a parcel, "The Certainty of Weekly Offering," observes—"It not only states the duty of giving, but also illustrates the method by which weekly offerings may be regularly and successfully obtained."

A gentleman lately said—"We have raised 400l. more annually since your visit fourteen years ago, by weekly offerings; the pew-rent, meanwhile, not diminishing. Some of us wish to drop pew-rent altogether, and to give a larger offering, feeling that it would be better every way. Others fear." What does this fear imply but distrust of their own honour, or of the honour of others? And this among Christian gentlemen, sturdy volunteers, and

avowed followers of Christ! Surely these gentlemen do not perceive this!

Yours truly,
JOHN ROSS.
Bedford, March 19, 1875.

ASYLUM FOR FATHERLESS CHILDREN, REEDHAM.

The anniversary dinner of the friends of this charity took place on Tuesday evening, March 23, at the London Tavern, under the chairmanship of Mr. Alderman William M'Arthur, M.P. There was a large gathering, including many ladies. After the usual loyal and constitutional toasts, the Chairman proposed "Prosperity to the Asylum for Fatherless Children," and made an eloquent appeal for funds to enable the institution to carry on its benevolent mission. To those who are not familiar with the objects and work of the asylum, it may not be out of place to give a few statistics in connection with the thirty-one years during which it has been in existence. Six hundred children of both sexes, received without regard to distinction of religious opinion, have been maintained and sent out into the world with a fair amount of education to fit them for the duties of life; upwards of 270 are now under the care of the trustees, and there is ample room for more, should the necessary funds be forthcoming. These facts were adduced as evidences of the usefulness of the institution by the chairman, who, in proof of its able management, said that every child who had left its walls had been placed in a favourable position for a good start in life. If there were no other reason than the comfort and relief which had been felt by so many widowed mothers whose girls and boys had been taken under the guardianship of the asylum, this alone could be sufficient to stimulate the public to come forward generously on its behalf. But he was happy to see that the results of the training bestowed in the institution were also satisfactory in the extreme, and the fact that many old inmates were found among the subscribers to its funds was in itself favourable evidence in this direction. Special mention was made of the circumstance that many of the old scholars are liberal supporters of the charity, and some of them life governors. The chairman trusted that all present would subscribe as liberally as possible to so excellent a work, and would join him heartily in drinking the toast. A subscription list was subsequently read by the Rev. T. W. Aveling, the Hon. Secretary, amounting nearly to 1,400l., inclusive of a donation of fifty guineas from the chairman and one hundred guineas from the Fishmongers' Company. A selection of vocal music was sung with very good effect during the evening by the children, a large number of whom were present.

FOREIGN MISCELLANY.

After the recess the French Government will bring forward in the Assembly the bills necessary for the constitution of the Chamber of Deputies and the working of the Senate.

THE BONAPARTISTS.—Several prosecutions of Bonapartists for the unauthorised hawking of books and prints have recently taken place in France. In Paris a publisher has been fined 500 francs for circulating photographs of a Bonapartist agent. In the department of the Orne a curé has been fined fifty francs for distributing pamphlets and portraits of the Prince Imperial picking up bullets at Saarbrück; and an agent of the Bonapartist paper, the *Ordre*, has been fined 500 francs for distributing photographs from Chislehurst.

BRIGHAM YOUNG IMPRISONED.—Judge M'Kean, of Utah, in the divorce case of "Ann Eliza v. Brigham Young," decreed that Brigham should pay to plaintiff 3000 dols. for attorney's fees and 500 dols. monthly alimony. The time for payment of the attorney's fees having expired, Brigham Young was taken before Judge M'Kean, and on the 11th inst., adjudged guilty of contempt, and ordered to be imprisoned one day and pay a fine of 25 dols. After the decision the prophet paid his 3025 dols. to the clerk of the court, and accompanied by a friend was taken to the penitentiary, where he was to remain for twenty-four hours.

THE BEECHER TRIAL.—The trial of "Tilton v. Beecher," interrupted by the illness of a juror, was resumed on the 11th March, which was the forty-third day of the hearing. The *New York Times* says:—"It appears now pretty certain that the trial will not be concluded before the middle of May, if, indeed, it should even then be closed. The proceedings were opened on the 4th of January, and this will extend the term of the trial to a period of nearly five months. The probability is that circumstances may arise which will prolong the trial to a remoter date. Out of twenty-five witnesses subpoenaed (for the defence) only three have as yet been examined, and it is estimated that on an average each witness will require a day for examination. It is thought that Mr. Beecher's testimony and cross-examination will occupy fully three weeks. Next week the evidence in rebuttal, which must occupy at least two weeks, and the summing up will require not less than three weeks more. It is understood that Mr. Evarts and Judge Porter will be permitted to sum up for the defence, and that an agreement to this effect has been made with Mr. Tilton's counsel. They are to be allowed one week each, after which Mr. Beecher will reply in a speech of four days' duration. Judge Neilson's charge will occupy the

greater part of a week, so that a verdict cannot be reached before the middle of May."

THE COSTERMONGERS AND LORD SHAFESBURY.

The annual meeting of the costermongers connected with the Golden-lane Christian Missions was held on Wednesday evening at the Foresters' Hall, Wilderness-row, Clerkenwell. The proceedings commenced at five o'clock with a tea-party, at which upwards of 300 costermongers of both sexes were present. This was followed by a donkey show, which was held in the yard adjoining the hall. The number of donkeys exhibited was not large, but all were in excellent condition. At the conclusion of the donkey show a public meeting was held in the hall, at which about 1,000 costermongers and their friends were present. The chair was occupied by Lord Shaftesbury, and on the platform were Lord Ashley, the Right Hon. W. F. Cowper-Temple, Lady Victoria Ashley, Lady Edith Ashley, Lady Jocelyn Ashley, Miss Bodkin, and several other ladies and gentlemen. The hall was tastefully decorated with the banners of the Costermongers' Sick and Burial Club, the Emily Club, and the other clubs carried on in connection with the Golden-lane Missions. Mr. Orsman, the founder and manager of the mission, gave a satisfactory account of the progress made by the clubs during the past year, after which some members of the Emily Club presented Lady Edith Ashley with a very handsome bouquet of flowers, and the members of the Costermongers' Sick and Burial Club presented their honorary secretary, Mr. Carter, vestryman of St. Luke's, with an exquisitely embroidered violet scarf, which he promised to wear on all suitable occasions. The presentation of the evening was, however, the gift of a donkey to Lord Shaftesbury, in recognition of his services to the costermongers. The animal, which was profusely decorated with ribands, was led on to the platform, and Mr. Carter, who acted as spokesman for the costermongers, stated that not only was it a very handsome animal, but good-tempered, docile, and capable of drawing nearly a ton weight. It had been purchased by the members of the club, all of whom hoped that it would long remain under the fostering care of their noble president. Lord Shaftesbury having returned thanks, the Right Hon. W. F. Cowper-Temple, M.P., who is also an honorary member of the club, addressed the meeting. Mr. Smithies, editor of the *British Workman*, also spoke, and promised to present a barrow to the Barrow Club, and a prize of £1. for the best-groomed animal at the next donkey show of the club. Mr. Wilkins, a costermonger, delivered a characteristic speech, and the proceedings terminated with cordial vote of thanks to the noble chairman, Mr. Orsman, and other friends of the costermongers. Several of Messrs. Moody and Sankey's hymns were sung during the evening, and the costermongers' band played a selection of popular airs.

Mr. Hepworth Dixon has in preparation a new work on America. The gradual decadence of the half-breeds will form a prominent topic in the volume.

It is said that on the occasion of a recent *lecture* two distinguished ecclesiastics (a bishop and an archbishop) were walking side by side in full canonicals, looking for their carriages. Said one boy to another, "Who's them two coves, Bill?" Said boy number two with great scorn, "What an ignorant chap you are, Jack! Why, them's Moody and Sankey!"

THE ROOKERIES OF CLERKENWELL.—The notorious buildings, well known as the fever dens and rookeries of Clerkenwell, designated by the names of Frying-pan-alley, Bit-alley, Lamb-court, and Turnmill-street, will be shortly swept away to make room for a new street to be constructed by the Metropolitan Board of Works from the Clerkenwell Sessions House to Old-street. The Metropolitan Board of Works on Wednesday decided to purchase, for the sum of £3,500, the freeholds of certain houses in Turnmill-street, Frying-pan-alley, Bit-alley, and Lamb-court.

RECENT DEATHS.—Our obituary this week records the decease of the Rev. Dr. Ferguson and Mr. Ebenezer Clarke. Dr. Ferguson was for many years a Congregational minister in London, and occupied a conspicuous and official position in connection with the denomination. He was, we believe, the originator of the Pastors' Retiring Fund, for the success of which he laboured with much energy and perseverance. Before his decease, Dr. Ferguson had the satisfaction of seeing the Fund reach £100,000, and a very large number of aged ministers receiving grants from it. Mr. Clarke has been all his life an ardent and consistent supporter of religious equality, and took a very active part in the Church-rate warfare of former years, especially at Walthamstow, where he resided, as well as generally in the eastern districts of London. Several times, we believe, he suffered the spoiling of his goods. He was one of those pioneers of civil and religious liberty who leave their mark upon society. Mr. Clarke was also an indefatigable supporter of the temperance movement. He took a leading part in religious movements in his neighbourhood, and was untiring in support of his voluntary views when they were out of fashion, and in availing himself of all opportunities of promoting movements for elevating the social condition of the people.

Epitome of News.

The Queen is spending the Easter week at Windsor, and will remain there till about the 2nd of April, when the Court will remove to the Isle of Wight. The Princess of Wales and her children are on a visit to Her Majesty.

Prince Leopold will, it is understood, resume his studies at Christ Church, Oxford, about the middle of April.

The Prince of Wales has arrived at Mentone, Savoy, where he is staying to recruit his health.

The Duke and Duchess of Edinburgh and their infant son were last week at Windsor Castle, and are spending the Easter holidays at their seat, East-well Park.

In accordance with custom, the Royal Maundy charities were on Thursday distributed in the Chapel Royal, at Whitehall, to fifty-six aged men and as many aged women, the number of each corresponding with the age of Her Majesty.

Her Majesty, accompanied by Princess Beatrice, paid a visit to the Empress Eugénie, at Camden Place, Chiswellhurst, on Saturday.

On Saturday the remains of the late Comte de Jarnac, the French Ambassador to the English Court, were interred in Kensal Green Cemetery. Amongst the carriages which followed the hearse were those of Her Majesty and the Prince of Wales. The burial-service of the Church of England was performed.

The successor of the Count de Jarnac at the English Court will probably be the Duc de Broglie, or, should he decline, M. D'Harcourt, now Minister of France in Vienna. M. D'Harcourt is well-known in England.

Sir Charles Adderley, President of the Board of Trade, has left town to visit the principal ports on the East Coast during Easter week.

Mr. D'Israëli has accepted the honorary membership of St. Stephen's Club which was recently offered to him by the committee of management.

The *Times* says that the military authorities have resolved to apply all the powers at their disposal to prevent the reprehensible custom of fraudulent enlistment by men previously discharged from other corps for inefficiency, bad conduct, or with ignominy.

Lord Charles Russell filled the office of Serjeant-at-Arms in the House of Commons for the last time on Tuesday, and was observed to bid farewell to a large number of members in the course of the evening.

The member for Huddersfield, Mr. Leatham, has purchased, for £100,000, an estate on the Cotswold Hills, known by the peculiar name of Miserden. It formerly belonged to Lord Justice Rolt.

Among the bequests in the will of the late Sir Charles Lyell is the die of a medal to be named after the testator, and to be in the gift of the Geological Society, together with a sum of £2,000, to be invested by the society for the purpose of rewards for distinction in the study of geology or kindred sciences.

Some excitement prevails in Lincolnshire owing to the extensive emigration of agricultural labourers promoted by the Labour League. Two Canadian agents, and two from New Zealand, are nightly holding meetings, and several hundred labourers are about to leave the district.

The Rev. Dr. Monsell, rector of St. Nicholas, Guildford, and one of Her Majesty's chaplains, met with a very serious accident on Thursday. The rev. gentleman was standing on a large stone, inspecting the progress of a new church which is being built for him, when the stone moved and he fell, dislocating his shoulder and fracturing his left arm. He was immediately conveyed to the rectory and attended by a doctor. The foundation stone of the new church was to have been laid by the Duke of Northumberland next Friday.

The Joint Committee of the South-Eastern and London, Chatham, and Dover Railway Companies have agreed to the general terms of a fusion of the net profits of the two undertakings (subject to the sanction of Parliament), and to provide *ad interim* for friendly working and interchange at all points. These proposals will be at once laid before the boards of the two companies for confirmation.

The Arctic Expedition is to be ready to sail by April 24.

The late Joseph Love, J.P., of Mount Beulah, near Durham, has left personal property which has been sworn under a million, by which the national exchequer will benefit to the extent of £13,500. The testator devises all his real and personal property absolutely to his wife.

At a Liberal meeting, held at Marlborough, Wilts, on Thursday night, a resolution against disestablishment was carried by an overwhelming majority, against the chairman and promoters of the meeting.

In a divorce case the other day, the Judge Ordinary in summing up remarked that it had almost become a stereotyped phrase in these cases that the parties were happy until one or the other became addicted to habits of intemperance.

One murder, and an attempted murder, both agrarian, are reported from Ireland. On Thursday the lifeless body of the gamekeeper to Sir Walter Nugent was found in the avenue leading to the house in Donore, Multifarnham, county Westmeath. There were marks of violence on his head, and no doubt is felt that he was murdered. His name was Griffin. Two men, a father and son, have been arrested on suspicion. On Monday night last

week, Mr. P. Bridges, agent to Mr. Buckley, while proceeding to his residence at Michelstown, County Cork, was wounded in the back, but not seriously. When struck he cried out that he was killed, and fell. The assassin, supposing he was dead, came out of his concealment, and was recognised by Mr. Bridges as a man named Ryan, who was to be evicted from his farm the next day. He fled, leaving his hat behind. Ryan has not yet been arrested.

A strike affecting 10,000 quarrymen is imminent in the Festiniog slate quarries. The owners have declined to accede to a demand for higher wages, and have stated their intention to close the works rather than do so.

The Corporation of London have purchased the site of the Chartered Gas Company's Works, between Blackfriars and the Temple, an area of 137,500 feet, for £10,000. They intend, it is said, to widen Whitefriars-street to fifty feet, and continue it down to the Thames Embankment.

There is an increase of £289,728 in the Estimates for the Civil Service and Revenue departments, the total amount required being £20,362,842.

Before the police magistrates on Saturday a considerable number of cases of drunkenness, gambling, and other misconduct on Good Friday were heard. There were twenty-three such charges at Clerkenwell, twelve at Worship-street, and about as many at Marlborough-street, but only ten at Hampstead, notwithstanding that several thousand persons had assembled on the Heath on the previous day.

Several thousand persons marched in procession with banners and music to Hyde Park on Easter Monday, for the purpose of making a demonstration in favour of the Claimant. When they had arrived there speeches were delivered by Dr. Kenealy, Mr. Guildford Onslow, Mr. Whalley, and others, and resolutions were passed expressive of the sentiments of the meeting.

Proceedings are being taken against Dr. Kenealy, at the Guildhall, for an alleged libel in the *Englishman* on the sub-editor of the *Morning Advertiser*, who has been accused in the first-named paper of being "a most violent Romanist and a tool of the Jesuit faction." A summons has been granted.

Richard Coates, who brutally murdered a little girl at Purfleet last December, was executed on Monday morning in Springfield Gaol. The prisoner had confessed his crime, and seemed to be penitent. The soldier Morgan, who killed a comrade at Shorncliffe, was refused a reprieve, and was executed yesterday.

Mr. John Martin, the Nationalist Member for Meath, died on Monday morning at the residence of Mr. Hill Irvine, near Newry, where Mr. John Mitchel also recently expired. He was sixty-three years of age. A public funeral at Dublin has been declined. Like his relative, Mr. Mitchel, he was a Presbyterian, and was educated at Trinity College, Dublin.

There have been funeral processions at Carrick-on-Suir and Limerick out of respect to the late Mr. Mitchel. At the latter some 15,000 persons were present.

M. Michel Chevalier, the eminent French political economist, has accepted the invitation of the Liverpool Chamber of Commerce to a banquet on the occasion of their annual meeting on the 19th of April.

The Nottingham Town Council have decided upon the erection of a new town hall, upon which they will expend £100,000 or £150,000.

The body of a local actress, a widow named Mrs. Percy, was found on Saturday in the Basingstoke Canal, which separates the North and South Camps at Aldershot. It seems that she drowned herself rather than undergo examination under the Contagious Diseases Act.

Under the presidency of Professor Thorold Rogers, a Co-operative Congress, attended by about 200 delegates, has been opened in London. The chairman, in an inaugural address, defended trades unionism, but said that it was powerless to settle questions of capital and labour, and that the only real solution of the difficulty was to be found in co-operation. Afterwards papers were read and discussed, and in the evening a tea-meeting was held, at which Mr. Thomas Hughes presided and spoke.

It is said that George Sand is reading up the Beecher-Tilton case, in order to write a psychological novel upon it.

SPIKE ISLAND PRISON, IRELAND.—The returned convict, M'Daid, who was executed the other morning in Sligo gaol for the murder of an old man, has had a career of exceptional criminality. Though only thirty-two years of age, he had been convicted eighteen times of larceny, spent two years in a reformatory, and been sentenced to fourteen years' penal servitude. He spent ten years in Spike Island prison, of which place his experience led him to say, "there is more villainy practised there than in any other part of Ireland." This statement has been confirmed by recent murders and other crimes committed at that and similar congregate establishments for convicts. The prisoners subjected to what is called the Irish or Crofton system spend most of their terms at Spike Island, which is under the care of intelligent officers, who carry out the "mark system," which is a special good feature of both the Irish and English convict discipline. But the best management in this direction is largely counterbalanced by the pernicious corruptions necessarily engendered by congregating convicts in gangs. This evil is in general avoided in our county and borough gaols, and with good effect.

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WILLIAM EDWARDS, Treasurer.
 CHARLES THEODORE JONES, Secretary.

TO the MEMBERS of the NATIONAL PROVIDENT INSTITUTION.

MY LORDS, LADIES, AND GENTLEMEN,
 The vacancy in the Board of Direction occasioned by the death of Mr. Jonathan Thorp in November having been at last officially declared, I once more offer myself to the Policy Holders as a Candidate to fill the same. In my former addresses I so fully stated the grounds on which I sought your support, that under ordinary circumstances I should merely refer to them and leave the matter in your hands, but since the Directors have taken the unprecedented course of issuing a circular to the Members (preceded by one to the Agents), urging the claims of another Candidate, I feel compelled to address you more at length.

I cannot help feeling that this interference on the part of the Board may prejudice my Candidature, the personal prosecution of which has, I am happy to say, secured to me a very large measure of influential support.

That some alteration in the mode of Election to the Board is most essential to avoid the scandal which has characterised the Elections to the Directorate for many years past—the scandal which Sir Benjamin Phillips on a recent occasion so graphically described as "the one plague spot of the Institution"—I firmly hold; but I would remind you that at the present time two proposals are before the Members in reference to this very subject—one:—

To place the nomination to a seat at the Board in the hands of the Directors;

the other:—
 To place such nomination in the hands of a Committee composed of a given number of Directors and a given number of Members, who shall be Elected by the Members for the discharge of this special duty.

The alteration of the Rules to bring about the change contemplated by either of these two proposals cannot take place at the earliest for nearly a year, as a Special Meeting must be convened for the purpose after the Annual Meeting in January next, when it will devolve upon the Members to decide if either or neither course shall be adopted. It therefore appears to me most unseemly that, pending this decision, the Directors should arrogate to themselves an authority which at the most is only under consideration, and may not after all be conceded to them, and for the first time in the history of the Institution—embracing as it does a period of forty years—virtually nominate their future colleague.

The Directors profess to take this step in the interests of the Institution, and in consequence of an impression which they formed at the last Annual Meeting that "the prevailing opinion of the Members" indicated that the Board "should in future assume a more direct responsibility in relation to the filling of vacancies at the Board." Even if this were correct, can it be said that a meeting composed of about Two Hundred Members represented the views of Fifteen Thousand? Or if the Directors mean to convey by this language that the replies to their Circular of January last justify them in this assumption, I demur, inasmuch as Four Thousand assents to their proposal, after an earnest appeal to Fifteen Thousand, cannot warrant such a conclusion. On the contrary, it seems to me more natural to infer that the large majority of those who did not reply in any way whatever were adverse to the proposal, but did not care to assume a position of apparent hostility to the Board. Such was my own case, although it is well known that I have long advocated some mode of election which shall prevent the possibility of the scandal which has been so productive of mischief in the past.

By the course which the Directors have adopted I cannot but feel that I am placed at considerable disadvantage in the coming contest. With the official staff and funds of the Institution at their disposal, the Directors are seeking to promote the candidature of their own nominee. At the same time they have the opportunity of addressing every Member of the Institution—an important advantage denied to other Candidates who are provided with a list of those Members only who do not object to the publication of their names.

I venture to hope that you will not allow this unprecedented step on the part of the Board to have any influence with you, inasmuch as it is clearly neither in harmony with the letter nor the spirit of the existing Rules, which give to the Members the unfettered right of electing their Directors, but that you will act with a spirit of independence and fair play, even if some of you are not favourable to my Candidature.

To those Members who have so heartily espoused my cause I tender my warm and sincere thanks. I ask for their continued exertions, and would express the hope that the Members generally will join with them to place me in that position which their kind promises of support have led me to anticipate.

I am,
 My Lords, Ladies, and Gentlemen,
 Yours very faithfully,
 PETER SPOKES.

Reading, March 24, 1875.

N.B.—The Voting Papers will probably be in your hands the first week in April. If you support my Candidature, I shall be obliged if you will, on the receipt of the Voting Paper, fill in my name, sign the paper with your name and address, and return it direct to the Office.

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HALF-YEARLY MEETING, at the MEMORIAL HALL, on MONDAY, April 5th, 1875.
 Chairman—Rev. T. W. AVELING.

PROGRAMME.

An Afternoon Session will be held in the Library, at 3 p.m. After a Devotional Service, the Committee will present a Report on the Resolutions on Church Finance, which have been remitted to the County Unions, by the Congregational Union of England and Wales. The adoption of this Report will be moved by Henry Wright, Esq., J.P. Rev. Dr. Kennedy, J. Carvel Williams, Esq., and Rev. A. Hannay, are expected to take part in the discussion.

Tea will be served in the Library at Five o'clock.

The Evening Session will be held in the Hall at Six, when the Chairman will deliver his Address. A Statement will afterwards be read, setting forth the action of the Committee on the Resolution of November last, in relation to the support of Weak Churches, and to Church Extension in London.

Certain recommendations, founded on this Statement, will then be moved for adoption by Rev. W. Braden, and a free Conference will follow.

At the Evening Session a portion of the body of the Hall, and the whole of the Galleries, will be open to the public.

JOHN NUNN, Secretary.

Memorial Hall, March, 1875.

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WEDNESDAY, MARCH 31, 1875.

SUMMARY.

POLITICALLY the past week has been as dull as any week in the "dead season." The period from Friday to Tuesday has been more or less of a general holiday. Not only politics but business has languished. The weather for those bent upon out-door recreation has been as favourable as could be expected—not genial, indeed, but not wet. All the in-door places of amusement have been thronged, and keen observers call attention to a marked improvement in the demeanour of British, or at least London crowds, which seems to be justified by the reports of the police courts. Those of the well-to-do classes who run down to the sea-side for a few days at Easter—and the fashion is spreading—have had a decided change, if not much enjoyment from their trips. A prominent feature of the daily papers has been the reports of services in London on Good Friday and Easter Sunday, as well as the record of Messrs. Moody and Sankey's evangelistic meetings, which continue to be more attractive than either church or chapel. In the country the present season is chosen for Sunday-school conferences of a representative character, many of which took place on Good Friday.

On Monday night the House of Commons will reassemble, but is not likely to be occupied with any matters of great interest till the Budget is unfolded. The actual expenditure of the year is now fixed and known. All the estimates have been published, including those for the Civil Service, which in spite of the increase of the education vote (221,040*l.*) and the transfer of local expenditure in London and the country (381,716*l.* in all), show a nett addition of only 290,000*l.* So far the Government seem to have been fairly economical. But Sir Stafford Northcote has to provide an aggregate expenditure of 75,209,000*l.*, including the cost of collecting the revenue. That the estimated income will not greatly, if at all, exceed that amount is generally believed. We have all long since abandoned the hope of a surplus, but probably the Chancellor of the Exchequer may be able, notwithstanding, to make an interesting financial statement on the 15th of April.

There is a vacancy for the borough of Bridport, which will be filled by to-day's election. Mr. Mitchell, the late member, was a moderate Liberal, and held the seat for many years. The appearance of three Conservative competitors in the field seemed to assure the Liberals an easy triumph. But Mr. Disraeli's supporters nearly always manage to heal their divisions, which is one cause of the present "reaction" in their favour. First, Mr. Baird put in an appearance on that side; then Mr. Norfolk. Both have been induced to retire, and leave Sir Charles Whetham, a tepid Conservative, to represent the party. He is opposed by Mr. Ralli, a Greek merchant, whose creed does not seem to differ very widely from that of his antagonist save that he calls himself a Liberal, and is opposed to the 25th clause. But we are incredulous of the published statement that the Dissenters are likely to support Sir Charles "because Mr. Ralli is connected with the Greek Church," and are at a loss to understand why that should be regarded as a disqualification by Nonconformists. The statement must be unfounded.

The death and funeral of M. Edgar Quinet, one of the last and ablest of the phalanx of philosophical Radicals who have expounded in a popular way democratic ideas, has given rise to a remarkable political demonstration in Paris. The cemetery is, according to a peculiar French fashion, regarded as a suitable arena for such displays, and some 30,000 persons gathered at the Mont Parnasse burial-ground on Easter Monday to show their respect for M. Quinet, and listen to the orations of his friends Victor Hugo, Henri Brissac, and M. Gambetta. The presence of the latter, and his speech identifying himself afresh with the Democratic party, seems to have been necessary, not only as a tribute to an intimate friend, but in order to remove the distrust of his political followers. It may be also that the reiteration of his very pronounced views was intended as a warning to the Centres, who have availed themselves of M. Gambetta's moderation and self-denial to secure power, while utterly ignoring himself and his friends. For the present, at all events, there are no signs that M. Buffet's Cabinet will be more liberal in its policy than its predecessors. Whether the French Pre-

mier will regard M. Gambetta's speech at Mont Parnasse as a warning or a menace remains to be seen.

According to a report from Berlin Prince Bismarck, besides his diplomatic efforts elsewhere, has suggested to the Austrian Government the formation of an international league against Papal aggressions. This may be no more than vague rumour; for, as we have pointed out elsewhere, the astute wire-pullers of the Vatican are careful not to have too many foes to encounter at the same time—Austria not being one of them. What the German Chancellor is said to be suggesting to European potentates, the Papacy seems to be planning among their subjects. The *Westminster Gazette* tells us that it is "in serious contemplation to form in Europe a Catholic League to defend the rights, the liberties, and the interests of the Church, and especially to support the persecuted Catholics of Switzerland and of Germany." Such a league would, we venture to think, be more embarrassing than a league of governments. The latter could act; the former might in some countries provoke the arm of the law. Even Marshal MacMahon and his Ministers, good Catholics though they be, strongly object to Ultramontane agitation. Besides the "faithful" throughout Europe subscribe so liberally to the Pope that the "Peter's pence" constitute an ample revenue, out of which one would think the priests of Germany and Switzerland, who are suffering solely because they obey the orders of Pius IX., have a strong claim to be indemnified.

The Vatican bishops of Germany—that is, such as are not in prison—are holding a conference at Fulda to deliberate on the new difficulties of their position. They will have much to talk about. Not only are their State endowments to be withdrawn, but the property they hold independently is, under certain circumstances, to be handed over to the parishes. A further measure of Prince Bismarck's contemplates the suppression of all monastic institutions, save those that are purely philanthropic, throughout the German Empire. A more momentous topic is the question of the formal promulgation of the recent Papal Encyclical, which would make it binding on all good Catholics. If that course is taken, each member of the hierarchy will probably be arraigned and banished from Germany. One prelate, the Prince Archbishop of Breslau, has, by his vicar-general, already ventured on that step, and will, it is said, be prosecuted and exiled. Will his brethren follow this perilous example? No doubt they have ere this received instructions from Rome.

No authentic news has yet been received of the effect produced in the Carlist ranks by the Cabrera convention, except that it has created a good deal of mistrust among the Pretender's officers, which is anything but conducive to military efficiency. Don Carlos clearly lacks the sinews of war. No more loans are forthcoming, and the Legitimist magnates who have espoused his cause do not seem able to make further sacrifices. Under these circumstances Don Carlos has called upon the four provinces for fresh contributions; but a deputation is said to have plainly informed him that the resources of the country are exhausted, and that he must himself raise the funds he requires. Sooner or later it must come to this, or the Carlists must gain some signal victories. They are, it would seem, preparing to assume the offensive.

From the United States we hear already of preliminary movements with a view to the Presidential election. Though the signal successes of the Democrats in the autumn elections seem to have almost ensured their triumph in 1876, the Republicans are not disposed to resign their ascendancy without a struggle, and their revived energy has recently carried New Hampshire. The claims of General Grant to a third term being now abandoned, the Republicans have informally accepted as their champion the Hon. Mr. Blaine, late Speaker of the House of Representatives, and a man of high integrity and political tact and experience. Neither party has yet constructed a "platform." The recent failure to carry through Congress the Force Bill, which would have enabled the Washington Government to manipulate the Southern constituencies, greatly diminishes the chances of the Republicans, who will be still further damaged by their adherence to the Protectionist theory, which is as unpopular in the West as in the South.

EASTER MUSINGS.

ONE is sometimes strongly tempted to doubt whether the much-bepraised civilisation of modern times conduced to so great an extent as is generally taken for granted either to the

elevation or to the happiness of the nations which it affects. That it increases the material comforts of a vast majority of the people cannot be denied. That these additional means of comfort are used with better reason and more real enjoyment than formerly must be regarded as problematical. Two or three reflections have sprung up in our minds during the repose of the Easter holidays. To these we shall take leave to give such expression as we may find ourselves able.

The first of them is that, regard being had to the potentialities of virtue and happiness falling within reach, they are availed of by so few and to so little purpose. We do not yet appear to have realised the advantages of our position. No doubt, the people of the present age, as compared with fifty, a hundred, or five hundred years ago, have become milder in their manners, to a trifling degree more aesthetic in their tastes, and are capable of communing more pleasantly with the "open secrets" of Nature. But the improvement—such as it is—is for the most part only skin-deep, and the daily records of crime indicate a wide prevalence of brutal and ferocious dispositions. Certainly, we have opportunities enough for recalling and appreciating the old proverb, "All is not gold that glitters." Christian sentiment has but very slightly leavened as yet the great mass of our population. Somewhat of its reflex influence upon them may be visible but, on the whole, the balance of evil in their nature which has been subdued, is lamentably small in comparison of that which remains. Light struggles with the darkness, but the darkness continues to be such "as may be felt." Our very pleasures, our recreations, our amusements, our holiday entertainments and excursions, are of a sombre character, neither proceeding from, nor visibly tending to, gaiety of spirit. We know not what to do with ourselves when the monotonous laws of labour have relaxed, for a brief spell, their hold upon us. We are not sufficient masters of ourselves to seize the occasion as it flies, and make it subservient to the health of both body and mind. All that can be said of us is that we are not on the surface quite so coarsely animal as were our forefathers. But it is much to be questioned whether we get much more real value out of our scant intervals of leisure than they did. The conclusion forced upon us is that civilisation not based upon a wholesome fear of God, and a reverent obedience to His will, does but little either to ennoble or to refine grovelling humanity.

Take another thought. See how the progress of mankind in political and moral affairs moves in cycles. Fifty years ago Europe, though otherwise more backward than she is now, and less abundantly furnished with the scientific appliances which promote material and social convenience, was also less pressed down by warlike preparations. The nations of the continent are yearly becoming more and more burdened, wasted, exhausted, by the inexorable necessities growing out of the war spirit. A fatal spell has been cast over them. We hardly know who is responsible for it, nor how it may be best resisted. We only know how the peaceful interests of industry are incessantly harassed, and the wealth accumulated by the toil and skill of the people is systematically absorbed, for the sake of organising immense bodies of fighting men, idle as it regards all kinds of remunerative employment, fed on the resources collected by others, perverted by false sentiment, and usually greedy to profit by any opportunity that may offer of letting loose the dogs of war. In this respect—and it is a very serious one—we are not going forward but backward. There is an increase of paganism in public opinion and feeling which if it do not discourage us may well humble us. Easter Day this year looked upon a sight more mournful than was presented to it half a century ago. All the Governments of the continent arming themselves to the teeth in the very midst of peace; draining the very life-blood of their respective peoples to provide against a yet unforeseen danger; and doing their best (though possibly some of them mean it not) to precipitate by their huge preparations the very calamity which they professedly seek to avert.

We are not by any means sure that the present aspect of political affairs, either at home or abroad, can be looked upon as flattering. In England we are passing through a stage of stolid indifference almost amounting to reaction. If the season can be truly said to be advancing, it is retarded by bitter winds. Some of the most hopeful measures passed during the last ten years have been productive of sore disappointments. True, they are in their infancy, and infancy is always a time of perils. Their educational influence upon the people does not fill the heart with unmixed delight. We

attach no great importance to the continuance, for the present, of a Conservative Government. Perhaps another general election, if it does not occur too soon, may set that to rights. It is rather the predominant hue and set of thought and sentiment, feeling and will, which excites uneasiness in our minds. The heavens are over-spread with clouds of neutral tint. The atmosphere is thick and anything but exhilarating. The prospect, though not alarming, is overcast and gloomy. Here and there, movements may be discerned, the issues of which may largely and beneficially modify the existing temper and tendency of society. But for the time being they call for patience, and appeal to faith. The Easter Day of the world, of which Sunday last was a pledge, is yet far in advance of us. There will come a resurrection from sepulchral darkness to higher life and a brighter light even on this earth. Just now, to glance around upon the state of men and nations can only elicit the appealing inquiry, "How long, O Lord, how long!"

PRINCE BISMARCK AND THE VATICAN.

WITH the forethought of a statesman who believes in the maxim, "Prevention is better than cure," Prince Bismarck is bent upon securing as the successor of Pius IX. a prelate of a less militant character. His efforts are an indirect confession that the policy of repression which the Prussian and German Governments have now pursued for several years has not altogether had the desired effect. To a certain extent the Falk Laws were evaded, even before the issue of the recent Encyclical to the Prussian Roman Catholic bishops. Several of these prelates are in prison; but their essential functions are secretly carried out by administrators secretly appointed by the Vatican. Priests also have been suspended by wholesale; but up to the present time the ministrations of the Roman Catholic faith have not been greatly impeded among the millions who adhere to it in Prussia, although in the diocese of Posen the incoherence is beginning to be severely felt. The successive repressive measures which have, from time to time, been sanctioned by the Legislature require time for their effectual operation. The fierce controversy has indeed not been without results. To a considerable extent the Roman Catholic laity of position and culture have preferred loyalty to their sovereign to obedience to the Pope. But the masses of the population in the Rhenish and Polish provinces, who are ignorant of the real bearings of the struggle, are in the main steadfast in their adherence to their priests, who not only wield the spiritual terrors of the Papacy, but possess organisations of long standing, of wide range, and so intimately mixed up with social life and customs, that superstitious Romanists cannot, if they would, break through their meshes. In fact, the surest test of the results of State proscription is the position of the Old Catholic movement, the progress of which has been by no means rapid. The laws requiring all ecclesiastical students to undergo a preliminary training in secular Universities might ultimately have a great effect, but it must necessarily be gradual. The German Chancellor cannot, or thinks he cannot, afford to wait the action of this slow process, and enactment follows enactment with a view to crush out the spirit of disobedience to the mandates of the State—the last, but apparently by no means the final one, being the suspension of State endowments of the Roman Catholic clergy.

In mooted the question of intervention with a view to secure a more temperate occupant of the Papal Chair on the decease of Pius IX., Prince Bismarck is grappling with a still more perplexing problem. He has to deal with a foe whom he cannot reach outside of Germany; and, as we know, even within the limits of that empire, disobedience to the State is, in certain circumstances, enjoined, and enjoined successfully, by the Vatican. He cannot arraign the irresponsible and infallible author of the mischief. The Pope possesses no territory to be invaded. His temporal domain has been appropriated by a sovereign who has guaranteed his person and spiritual independence as inviolate, and who, indeed, with his subjects severely suffers from the rights conceded to the Papacy. To recent appeals that have been made to the Italian Government, to restrain the action of the Pope in such matters as ordering the subjects of the Emperor William to disobey the laws of the State, the reply has been that it is impossible. Victor Emmanuel's Ministers could not, if they would, prevent the free speech of Pius IX. He is not, in this respect, amenable to Italian law. His position at the Vatican, so long as he remains there, is unassailable, and the rulers of Italy do not deem it expedient to

drive him into exile. As regards the late Encyclical, moreover, that missive did not see the light at Rome, but was first published in Germany, where Prince Bismarck has unlimited authority. His suggestions to the Government of Italy so far—for they have not taken a more direct form—seem to have been entirely thrown away.

Nor are the German Chancellor's efforts to control the election of the next Pope likely to be more successful. The Catholic Powers possess certain veto rights over the choice made by the College of Cardinals. Those rights have been virtually abrogated by the Papacy itself. It is of course possible that if all the Powers combined were to refuse to acknowledge the next Pope, a serious crisis would arise. But in all probability, if there should be any protest against the next Papal election, Germany—which can hardly be strictly called a Catholic Power—would stand alone, or receive only a half-hearted support from Italy. France would of course take the opposite side to Germany; Spain and the smaller Catholic States would hardly care to exercise any veto; and Austria would act with the greatest reserve. Neither the Kaiser himself nor his subjects are specially interested in the struggle between Church and State which is so profoundly exciting in Germany. To the restraining laws which have been passed by the Reichsrath, the Vatican has offered only a formal protest, and on the part of the Government, they are hardly enforced. In Austria, in fact, there is a truce between Church and State. The Church does not obtrude her offensive dogmas, and the State allows its ecclesiastical enactments to remain a dead letter. Looking, therefore, at the relative positions of the Catholic Powers, and at the revolution which has taken place in the constitution of the Papacy, it seems quite possible, if Pius IX. has beforehand designated his successor, and packed the Cardinalate with that ulterior object in view, that his choice will be the choice of a majority of the College, that most of the Catholic Powers will accept it, and that Germany would protest in vain. To suppose that the Papacy itself will retrace its steps, lower its pretensions, and enter upon the path of moderation, would be irrational in view of its policy for the last twenty years.

Were Prince Bismarck in less haste to crush out Vaticanism in Germany, he would see that all the conditions are highly favourable to the ultimate triumph of the cause he espouses, unless by violent courses he should provoke a reaction. The Papacy is yearly becoming more and more divorced from the intelligence of the age, and increasingly obnoxious to secular governments. In Germany, moreover, it runs directly counter to the sentiment of nationality. Every genuine adherent of German unity instinctively feels that the conflict now raging in the Fatherland is political and not religious, and that under cover of the Papal claims is concealed a settled determination to prevent or retard the consolidation of an empire which is the greatest obstacle to the schemes of the Vatican. Though the Pope has adroitly succeeded in isolating Prussia, in an ecclesiastical sense, and concentrating upon it all his spiritual artillery, he has to lay account to a death struggle with all the resources of the State in combination with national feeling. In this conflict time is on the side of his foe. The task which the German Chancellor has in hand is more perilous, and will certainly be more protracted than the war with France. But he is, in our opinion, far more likely to accomplish it, and with greater speed, by prosecuting it in a national spirit, and by demonstrating the utter incompatibility of the claims of the Pope with the welfare of Germany as an Empire, than by attempts to talk over the Catholic Powers or to coerce the College of Cardinals. With the intelligence and patriotism of Germany, to say nothing of the force of secular authority, on his side, events will gradually thin the ranks of Ultramontanism till its influence in the Fatherland is no longer dreaded.

UP TO EASTER.

(From our Parliamentary Correspondent.)

The session, of which we reach the first milestone with the Easter recess, has belied the anticipations formed about it when Parliament met. Most of the people who know all about these things, prophesied a dull session. On the contrary, it has been a very lively one as far as it has gone. Its liveliness has been, moreover, of a distinctive character. We have not had many of those great field-nights of debate, when the two parties are drawn up in battle array under its respective leaders, of whom—

One lays on for Tusculum,
whilst—

The other champions Roma.

In truth, there have been no field nights at all, unless we count as such some of the stages of the progress through the House of the Regimental Exchanges Bill. But by comparison with the great fights that, not later than three sessions ago, used to last for several nights, such earnest but indeterminate efforts may not be regarded as pitched battles of party. Several Liberals below the gangway protested against the insidious attempt at re-introduction of purchase; and the tail wagging the head, or rather the place where the head ought to be, right hon. gentlemen on the front Opposition Bench lent their influence and great ability to the enterprise of obstructing the passage of the bill. Once when Mr. Gladstone came down and took part in the debate, the House had its old look for such occasions. The ranks of the Opposition closed up and pressed forward, whilst the Conservatives, momentarily abandoning their listless, contemptuous attitude, stood on guard watchful and wary. But that was only for the day, and thereafter, as before, matters went on in humdrum fashion, with the knowledge that the Ministry can—as far as they manage to agree amongst themselves—do what they please, and there is no one on the Opposition side to stay them. Mr. Lowe occasionally has a fling at the Treasury Bench, and in his eel-skinning fashion turns inside out their measures and their promises, showing how hollow are both. But Mr. Lowe has the reputation of fighting chiefly for his own hand, and though Liberals cheer when he thus attacks the Government, they never show an enthusiastic disposition to rally round his standard.

What has made the House rather a lively place in the two early months of the session refer rather to personal matters than to public affairs. Mr. Disraeli himself has a strong and bright individuality, and by his various speeches he has lent much interest to some otherwise dull nights. What he will say, and how he will say it, have always been questions of greater personal interest to the House of Commons than was the case with Mr. Gladstone's utterances under similar circumstances. Not being troubled with such powerful convictions as ruled Mr. Gladstone's conduct, the Premier manages to be much more accommodating to the varied interests that appeal to him for concession and countenance, and is consequently more generally a favourite in the House than ever his great rival was. But we have not been dependent upon Mr. Disraeli's quibbs and cranks and epigrammatic sentences for the amusement which the House of Commons craves. There have been a succession of "scenes," one at least of which has no precedent in Parliamentary annals. This was the arrival at the bar of Dr. Kenealy, with no other company than his hat and umbrella, articles which the Speaker declined to accept in lieu of sponsors. A few weeks later the truculent Doctor was the promoter of a more exciting debate, when the House was crowded as it has not been for many years to hear what might be said on the alleged breach of "privilege" charged by the member for Stoke against Mr. Evelyn Ashley. This was the second case of breach of privilege raised this session, and those who are jealous for the honour and fame of the House of Commons, rejoice in the prospect of its having dealt a deathblow to an extra-judicial proceeding which is sometimes tyrannical, and is nearly always absurd. I have in the course of some years' experience seen a good many cases of breach of privilege raised in the House of Commons. I never saw one in which, whilst the vanity or spite of some private member might possibly have been gratified, the dignity of the House of Commons did not suffer.

The first case of breach of privilege was raised by the Irish members, the defendant being Mr. Lopes, though Sir John Astley, who had at a recess dinner described the Home-Rule members as "forty of the most confounded rascals he had ever seen," was also brought up and whipped by the tongue of Mr. Sullivan. Apart from this episode the Irish members have scarcely done their usual duty in the way of amusing the House. For various reasons many of the more prominent members did not put in an appearance till the week preceding the adjournment for the recess, and several have not yet come to town. With those who have been present in the House a stronger discipline than heretofore appears to have prevailed, and the speaking has been more limited and less racy. Major O'Gorman, even, had up to the very night of the adjournment been preternaturally quiet. But on that occasion he broke out, and made up for weeks of silence and decorum. No one less than the Premier would do for him to run his head against, and to the amusement of the House—an amusement in which there was a *souper* of horror at the audacity of the thing—he, leaving

his usual place, sat down right before Mr. Disraeli, and accompanied the right hon. gentleman's speech with an intermittent chorus of "Hear, hear," in which all the gamut was run through, from contemptuous pity to menacing dissent.

These are some of the salient features of the flesh-and-blood life of the session, which do not appear in "Hansard" or the "Parliamentary Record." Of the graver realities there is much less to tell. The principal political event of thus much of the session has been the abandonment of the Judicature Act Amendment Bill, after, by the efforts of the Lord Chancellor, it had passed through all but its penultimate stage in the House of Lords. Beyond this illusory despatch of business the Lords have been chiefly employed in discussing a bill introduced by the Bishop of Peterborough for the better preservation of the purity of presentations to livings in the Church of England, and by another, brought forward by Lord Lyttelton, for extending the episcopate. The Transfer of Land and Titles Bill, and a bill for regulating agricultural holdings having the backbone taken out of each by the insertion of clauses making them permissive, they have passed their second readings with very little trouble. The great achievement of the House of Commons is the passing on to the House of Lords, "without amendments," of the Regimental Exchanges Bill. The Artisans' Dwellings Bill, which has been next most highly favoured by being pushed forward, has got as far as the sixth clause in committee. The Merchant Shipping Act Amendment Bill, and the Friendly Societies Bill, towards the details of which an unexpectedly serious opposition has sprung up, have yet to face the committee. The Peace Preservation (Ireland) Bill has been read a second time, and the usual debates have taken place on the Army and Navy Estimates. Mr. Cross has trumped Lord Lyttelton's card (unfairly his lordship says) by bringing in a bill to make a new bishopric at St. Alban's. The Public Health Bill, the Sale of Food and Drugs Bill, and the Public Works Loan Bill have been started on the way to the statute-book, and spare moments have been occupied in granting select committees to every one on the principle of first come first served.

Mr. Broughton is painting for the forthcoming Academy Exhibition a picture entitled "Woman and her Master," which represents a railway navvy stalking across a common with his bull-pup, while the woman of his household follows meekly after, at a most respectful distance.

MR. PLIMSOLL AND THE BOARD OF TRADE.—Mr. Plimsoll ringing up the Board of Trade in the middle of the night would be a fine subject for a great historical picture, and his admirers could scarcely select a more appropriate form for a testimonial. It is true that only a porter and night-watchman are actually to be found upon the premises at night, but strict historical accuracy might be waived a little, and the president of the board represented in his nightcap rubbing his eyes at a window, while his drowsy subordinates are trying to strike a light. Nothing could be more characteristic of the peculiar genius which Mr. Plimsoll has brought to the discharge of his self-imposed task than the extremely practical course on which he has now entered. He has discovered the futility of Parliamentary questions. To tackle the Minister in the House is to fight with a shadow. A cut-and-dry answer is ready to every inquiry, and meanwhile nothing, or almost nothing, is done. Tired of parleying with the figure-head, Mr. Plimsoll has made a dash at the crew, and it would appear that, if he perseveres in his discipline, they have a prospect of being most uncomfortably awakened to a sense of their responsibilities. The other night Mr. Plimsoll received a telegram announcing that the International, laden with telegraph cable, was about to start in a dangerous condition, and he hurried to Whitehall to get the address of the Marine Secretary, whom after some difficulty he found in a remote suburb. He had persuaded the porter to go with him, and the porter also carried three telegrams which had come the same night, and which he thought he might as well deliver while he was about it. The Marine Secretary was duly roused, and at once admitted the urgency of the messages by writing out telegrams to stop the various ships as to which warning was given. Sir C. Adderley has since stated in the House of Commons that the International was immediately stopped, and lightened after a searching survey, and that in the other three cases two ships were detained and lightened, but the third had already got away before the order to stop her arrived. It is probable that, if Mr. Plimsoll had not sacrificed his night's rest and knocked up the Marine Secretary at three o'clock in the morning, the other vessels which had been denounced as dangerous would also have escaped. It is known at least that this actually happened in the case of the *Thornaby*, which sank a fortnight ago with twenty-nine men, all of whom were drowned. The officer of the Board of Trade at Cardiff, who reported the vessel, wrote a letter instead of telegraphing, and the delay was fatal to the unfortunate crew.—*Saturday Review.*

Literature.

JOHN KNOX IN ENGLAND.*

With many who achieve success the steps are lost sight of in the result. So it has been with John Knox. We are apt to think of him as the Reformer only, and to forget that he too—and that in a special degree—had to gain insight slowly, that he learned much from others, and that he excelled them in the power of practical order, iron resolution, and skill in organisation, rather than in depth of thought or in devotion to the ideas they had in common. But such is the fact. John Knox passed through a peculiar probation; he needed long to ripen into the great reformer. Of his earlier years little is known, save that he was born at Gifford-gate, in Haddington, in 1505, and began to study philosophy at the University of Glasgow, when he was only sixteen. There is some probability that he then went to St. Andrew's; but if so, he left without taking a degree, which would preclude him from becoming a "Regent" or professor. After this, for eighteen years, there is a blank. Of his movements then we literally know nothing. It is certain, however, that he took orders in the Church of Rome, and remained a priest until his thirty-eighth year, and that he had besides the Pope's authority to act as a notary-public. This was 1543, but already the Reformation was, to use an apt phrase, "in the air." Even so early as 1525, the works of Luther and Tyndale had been brought into the Scottish ports—had sometimes even been smuggled in—and in 1528 Patrick Hamilton had died for the Reformation in St. Andrew's. "Since then," writes Dr. Lorimer, "numerous distinguished converts to the same cause had been driven into exile, some of them never to return. But singular to relate, John Knox, who was destined to surpass all other Scottish Reformers in fervid zeal and power, is still a Papist and a Papal functionary, at thirty-eight years of age still signing himself a minister of the 'Sacred Altar'—the same altar which for the next thirty years of his life he was loudly to denounce as an altar of sacrifice and idolatry. Of course, during all these years he must have been studying deeply a question which was everywhere convulsing the world, although, unfortunately, nothing is known of the circumstances connected with his conversion to Reformation views, save the names of the two men who appear to have had aught to do with gaining him to the cause of truth and liberty." These were Thomas Guillame, one of the chaplains of Regent Arran, during the brief period of his favour to the Evangelical cause in 1543, and the distinguished preacher and martyr, George Wishart.

In two more years he was a disciple of Wishart, foremost in the carrying forward of the Reformation work. In 1545 he accompanied Wishart from place to place during that memorable tour in Lothian, holding over his head a drawn sword to protect him from Beaton's emissaries. When Wishart was apprehended by the horsemen while preaching at Ormiston, it was with great difficulty that Knox was prevailed upon by the Master to return to their pupils at Langniddry, because, as he urged, "One was sufficient for the sacrifice." Next we find Knox as a preacher in the Protestant garrison of St. Andrew's. To this vocation he had been called by a unanimous voice.

"It came upon him," says Dr. Lorimer, "with a sudden surprise. He pleaded hard to be excused under a deep sense of unfitness, and when the preacher, John Rough, called upon him from the pulpit, in the hearing and in the name of the congregation, to come forward to the work, and would take no refusal, Knox was completely overcome by the conflict of his feelings, and, bursting into tears, hurried out of the church. 'His very first sermon,' Dr. McCrie tells us, 'made a great noise, and excited much speculation among all classes, and the fruit of a few weeks' labour was, that besides the garrison in the castle, a great number of the inhabitants of the town renounced Popery, and made profession of the Protestant faith by participating in the Lord's Supper.'"

The first notice of the Reformer in England is a short entry in the Register of the Privy Council of Edward VI:—"Sunday, the 7th April, 1549. Warrant to the Receiver of the 'Duchy for 5 lib. to John Knock, preacher, by way of reward.' Knox was then in the service of the Privy Council as one of eighty employed to preach the Reformation doctrines throughout the kingdom. His first appointment was at Berwick, where he remained for

* *John Knox and the Church of England. His Work in her Pulpit, and his Influence upon her Liturgy, Articles and Parties.* A Monograph founded upon several important papers of Knox, never before published. By PETER LORIMER, D.D., Professor of Theology, English Presbyterian College, Author of "Patrick Hamilton," &c. (Henry S. King and Co.)

two years. During this time he had completely drawn to Protestant doctrines that curious mixed congregation of soldiers and civilians—Scotch and English—previously as violent and unruly as in the rough old days of border warfare. It seems surprising at first glance that Knox should have been left so entirely to himself as to ritual and administration of the sacraments. He drew up his own forms of service, and substituted common bread for "wafer bread" in the Lord's Supper. But the explanation is simply that the first Book of Common Prayer had not been introduced into the Northern counties. From Berwick he went to Newcastle, where he also remained two years, at the close of which time he was called to London and the South of England; and there he continued until the death of the young King Edward in 1553. He had been one of the chaplains in ordinary to the King, and it had even been proposed to elevate him to the vacant See of Rochester. This proposal came from the astute Duke of Northumberland, who had his own objects in view. But no man was more likely to detect these than Knox; and the bishopric was declined, providentially we might say, though Northumberland declared him to be neither grateful nor "pleasable." No doubt conscientious scruples, too, had their weight with him in this matter. He was opposed to the use of the cross in baptism, and the practice of kneeling at the sacrament. In his ministrations at Berwick and Newcastle he had followed the Geneva form, and was thus the first of the British Puritans. As Dr. Lorimer says, the Puritan mode of religious thought and belief in this way took its rise at the northern extremity of England, whence it spread, in the course of the next Protestant reign, over the whole kingdom; and, most curious fact of all, it was a Scottish Reformer who was the father of Anglican as well as Scottish Puritanism, and who rocked its "cradle." Archbishop Cranmer, Ridley, and most of the other reforming bishops were opposed to Knox in this particular, and in the second Prayer-book of Edward VI, a rubric was inserted appointing the Lord's Supper to be administered to the communicants in a kneeling posture. But a party had sprung up in favour of substituting what is called the "Table Gesture." Knox, who had been under no restrictions at all in the North, was at the head of this party, considering the rubric to be a retrograde step. He had even preached against it in the Chapel Royal. Cranmer, however, adhered to it, and in a letter to the Privy Council he complained of the "glorious and unquiet spirits" who wished to disturb the arrangement:—

"It is not expressly contained in the Scripture, say they, that Christ ministered the Sacrament to His apostles kneeling. Nor they find it not expressly in Scripture that he ministered it standing or sitting; but if we will follow the plain words of Scripture, we shall rather receive it lying down on the ground, as the custom of the world at that time was almost everywhere, and as the Tartars and Turks use yet at this day to eat their meat lying upon the ground. And the words of the Evangelist import the same, which signify properly to lie down upon the floor or ground, and not to sit upon a form or stool. And the same speech use the Evangelists where they show that Christ fed five thousand with five loaves, where it is plainly expressed that they sat down upon the ground, and not upon stools."

Knox did not carry his point against kneeling, and it is very significant to find him making a ready submission, so that Christian charity should not be disturbed. Dr. Lorimer writes well on this circumstance:—

"Most men of energy who are vehement in speech are also intemperate in action. But Knox was an instance, not only on this occasion, but on not a few others of his life, of a man of great original force, who could be as moderate in action as he could be vehement, even to occasional intemperance, in language. Like all wise men, he knew and remembered that there is a time to speak and a time to be silent—a time when it is a duty, in the interests of truth, to oppose, and a time when it is equally a duty, in the interests of peace and charity, to cease from opposing, and to set an example of submission under protest. Not only was he content to conform to the practice of Sacramental kneeling in his own person, but one of the chief purposes of his epistle was to give counsel to the congregation of Berwick to adopt the same course, when required by 'the upper powers' to conform to all the rubrics of the new Prayer-book."

In such times as these, concessions are not always possible, nor, indeed, advisable. However much we may regret it, we are scarcely surprised to find him very soon after this inculcating the doctrine that "none ought to be freed from the yoke of Church discipline," and laying it down that "Prince, king, or emperor who would erect idolatry (the Mass) should be adjudged to death!" It is difficult to make any compendious excuse for opinions like this, save such as may be found in the foresight which discerned that unless some such check was given to Papistical power, personal freedom would be impossible, and civil society

itself become a mere slave. Dr. Lorimer thus apologises for this position:—

"In maintaining such a principle as this, Knox was, it must be confessed, behind many of the best men of his own age, and went to a tragical extreme of opinion, of which none of the other leading Reformers had set an example. But it is only justice to him to remember that this extreme opinion was only a mistaken theory of Christian duty, and nothing worse; it was in no degree the outcome of a hard or cruel nature; never, even in the days of his greatest power in his own country, could the guilt of shedding blood in the name of religion be laid to his charge. It was entirely due to the too consequential logic with which he carried out to its furthest issues the erroneous principle that the law of Moses was still binding, politically as well as morally, upon Christian nations. He failed to apprehend and apply the fundamental distinctions which obtain between the administration of a theocracy and that of a Christian kingdom—an error which lay at the root of much of the intolerance of that age, Catholic as well as Protestant."

Altogether, on Knox's ten years' life in England, or in association with English people, Dr. Lorimer has thrown a deal of light; tracing out, by means of the unpublished Morrice papers on which he has alighted in Dr. Williams' Library, London, his influence on the Reformation in England. He thus sums up the results:—

"He first set foot in this country early in 1549. He was then in his forty-fifth year—in the full strength of manhood; and, having been welcomed by Cranmer and the Privy Council of Edward VI. as a seasonable addition to the small number of Reformation preachers who were then engaged in proclaiming the Gospel throughout the kingdom, he was immediately despatched on that service to the north of England; and he continued to be thus employed in the counties of Northumberland, Durham, and Cumberland, and afterwards in London, Buckinghamshire, and Kent, till several months after the accession of Mary, in 1553, when, his life being in danger, he was compelled to withdraw to the continent. But on the continent he spent much the greatest part of the five following years among the English Protestant exiles. One year out of the five was occupied in an important visit to Scotland, extending from September, 1555, to September, 1556; but during the rest of these years he was mainly engaged in ministering to the English congregations of Frankfort and Geneva. Thus, for ten of the best years of his life and work, he was chiefly in contact with English, not with Scottish, minds. Indeed, it is curious to observe how extensively he became connected with English life, not only in public matters, but by domestic ties and private friendships and correspondence. His first wife was an English woman of good family in the county of Durham, whose father, Sir Richard Bowes, and uncle, Sir Robert Bowes, held important appointments under Government. Several of his private friends and correspondents were persons of high social standing in London, such as Mr. and Mrs. Locke, members of the same family which afterwards gave birth to the illustrious John Locke. In Frankfort and Geneva he was associated in the closest bonds of spiritual and personal communion with men like Bishop Coverdale, Bishop Bale, John Fox, the martyrologist, William Whittingham, Dean of Durham, Goodman, Gilby, Sampson, and others, all eminent English Churchmen. All these circumstances show how closely the Scottish Reformer's life, both public and private, became interwoven with English society, and prepare us to understand how his personal influence should have availed so much in forming English opinion, and in infusing a 'Knoxian' element into English Church life."

The new matter, on which Dr. Lorimer founds his monograph, are four manuscripts. They are not originals, but contemporaneous transcripts, and consist of (1) an epistle to the congregation at Berwick, 1552; (2) a memorial or confession to the Privy Council of Edward VI., 1552; (3) the practice of the Lord's Supper used in Berwick by John Knox in 1550; and (4) a letter written in 1556 to Knox from London by some person unknown. The form of communion service is short. The address to the people of Berwick is earnest and evangelical, from the Calvinistic point of view, and inculcates "due obedience to magistrates, 'rulers, and princes, without tumult, grudge, 'or sedition.' We give one specimen, applicable to all religious denominations:—

"Latt Christeane cheritie and brotherlie love be restored and encoryse amongst you, one forgyeing another, and the stronger bearing with the infirmities of the weaker, evin as ye wyll that God appardone and bear with your manifold offences. And of this be perswaded, that without brotherlie love and remission of offences one against another committed, societie nor fellowship can ye not have with God."

"Latt not your godlie cair that alwayes ye have had over the poore desit nor cease, but rather let it encrease, knowing that the Lord Jesus hath commanded and committed those that be indigent (not stout, stubborn, and idill vagabonds, I meane, but orphanes, widowes, and others impotent) unto your charge, to be provided by you, in testimonye of your grateful acknowledging of his mooste ample benefits received: which liberalitie towards the poore as he acknowledgeth to be bestowed upon his own body, so dothe he reward the same with divers graces, and finallie with life everlasting. And thairfor, proceide, deir bretheren, and latt the soules of the pour and neydye by you nourished and feed, blesse you befor the presence of your heavenlie Father, through Jesus Christ his Sone, whose omnipotent and holye Ghost illuminatt the eys of your senses, and that advisedly ye may consider what is the riches of that kingdom and glorie whairunto ye are called by grace; and through ye same are ye saved by fayth, that you, revyshed with this deysre of hevinlie thinges, may so travall through the stormye sees of this wicked world, that in the day of our Lord Jesus ye may be found as oft I have required, and now with my hart wisheth you to be vesselles prepared to glorie and honor."

"I wished," says Dr. Lorimer, "to make larger and freer use of Knox's own writings, in the way of culling their most personal and characteristic passages, than would have been allowable in the case of a regular historical narrative." In this he has succeeded well, and produced a very readable book, which, however, might have been improved in parts by still further condensation and culling, and "presenting of characteristic" points. However, there can be no doubt that to most English readers—who can hardly be expected to be so curious about Knox's history as his own countrymen—this volume will introduce the Scottish Reformer in a new and interesting light. His own works, to which the well-known antiquarian, Dr. David Laing, has devoted close attention, are repellent from their old-fashioned style—and, notwithstanding that his "History" abounds in passages of rich humour, graphic narrative, and shrewd insight, most readers nowadays would regard the study as an ungrateful labour. It is to Macaulay, Carlyle, and Froude, that the bulk of readers will turn, to draw their estimate of John Knox; but, having excited in themselves an interest in the Scottish Reformer at these sources, the next thing with many, we do not doubt, will be to turn to this valuable monograph, in which Dr. Lorimer has supplied us with some fresh facts, which add new lustre to the name of the man to whom religion and education in these islands are still indebted for so much.

"MUSICAL COMPOSERS AND THEIR WORKS."

Miss Tytler has entered on a field of work which promises to be fruitful of good results. In the "Old Masters," and "Modern Painters," she presented a succinct view of ancient and modern pictures, enlivened with such touches of anecdote and biographic reference as were likely to communicate additional interest, and draw young people to the intelligent study of art. She did not affect to be critical or exhaustive, and sometimes she erred in a date or a term; but she had gained such a ready command of her materials as to communicate a vivid general impression in the shortest compass, and to excite curiosity on the part of her readers to learn more than she pretended to give.

And she has perhaps been still more successful in "Musical Composers," inasmuch as the field was yet more untried and the materials by far more dispersed. The interest of the biographic side of music, it is true, had been suggested by Mr. Hullah and Mr. Haweis, and later by Mr. Crowest, in England; but, following the style of musical memoir writers in Germany—where musical education is in advance of ours—they had been too learned and philosophical, and indeed professedly wrote for a class already so far enlightened. Miss Tytler acknowledges her indebtedness to these writers, though she has gone to the sources from which they drew; but she takes care to avoid all technicality and high criticism, and we believe that anything more readily intelligible was never written on the subject. With evident capacity to write learnedly, she remembers her purpose, and descends to quote when she might have refrained. A noticeable element is her fine sympathy, which enables her to bring out the best points in composers of very different spirit and tendency. She duly celebrates the conscientious severity of "Old Bach," admires the genius of Beethoven, the well-directed industry of Mendelssohn, and the devotion of Weber; but she can do the facile, indolent Rossini justice too, and exhibit what in him was worthy. From the date of Palestrina—the father of cultivated music—she traces, step by step, the gradual advances made; and if, according to Mr. Hullah, modern music dates no further back than 1400, little fault can be found with her for glancing so casually at Palestrina's predecessors. It is something highly honourable to our country, notwithstanding what has been advanced against it for lack of a general musical taste in later times, that in the sixteenth and seventeenth centuries it produced such a galaxy of musical talent—including Orlando Gibbons, John Bull, and, greatest of all, Henry Purcell. Nothing could be better than the simple and sympathetic account of the Bachs—especially of "Old Bach"—whom Frederick the Great so admired, that he was known to interrupt a royal concert by the exclamation, "Gentlemen, Old Bach is 'come!'"

Naturally enough, a comparatively large share of space is given to Handel—whose success and lonely old age were hallowed by charities. He

* *Musical Composers and their Works. For the Use of Schools and Students in Music.* By SARAH TYTLER, author of "Papers for Thoughtful Girls," &c. (Daldy, Listeler and Co.)

is described as driving home at night in a coach quite heavy with bags of silver and gold; but these bags found their way not unfrequently to the "Society for the Sons of the Clergy," the "Society for Poor Musicians," and "The Foundling Hospital"—Handel being a specially generous benefactor to the last charity. Of Glück, Haydn, Mozart, Beethoven, and Mendelssohn, the sketches are equally lightsome and satisfactory, and always the thread of tragedy that inseparably links itself with the lives of men of genius is disclosed to us also, as in Mozart's trials and early death; Beethoven's deafness, and his grief and disappointment in that nephew for whom he had done so much. Here we find the key to that seclusion and violence which so often seemed to disfigure an otherwise lofty life. The book abounds in touching incidents and pictures skilfully introduced; and we are sure that few young persons could read it without returning to the study of music with a higher idea of its meaning and purpose, and a deeper interest in the famous men who have done so much to perfect the art and sanctify the enjoyment derivable from it.

THE MAGAZINES FOR APRIL.

The *Cornhill* this month is rich in tales. How could it but be when Mr. Black gives us another instalment of "Three Feathers," and a first instalment of the "Marriage of Moira Fergus" with our delightful Princess of Thule, with Borva and the old Thule region, put into a new picture? But inveterate novel-readers will complain that the author leaves them this month in such perplexity, and that they have to wait another month for the end. This is the peculiar disadvantage of tales published in sections, but, as a rule, perhaps, works are read more thoroughly in consequence, and what is worth reading is oftener re-read. Miss Thackeray, also, is tantalizing in "Miss Angel," and would be more so but that we all know what is to come—for Angelina Kauffman's history is not quite unknown. Here the curiosity is to see how the authoress will use her art in telling it. By-the-by, we do not remember to have read any of Miss Thackeray's writings in which there is such rapidity of action as there is in this tale. There is a review of the "Cost of Living" in this number of the *Cornhill*, which we read with a melancholy interest. It is discriminating, but it does not lessen the cost. The conclusion is as follows:—

"On a general review of the whole case, we may say that the three main classes of universal necessities, viz., food, house accommodation, and servants' wages, have all risen considerably; whilst the fourth, viz., clothes, may be regarded as but little altered. These comprise, of course, a large proportion of every one's income (we find, by a rough estimate, that in one of the cases under discussion, they amounted to about two-thirds of the total income), and the total loss upon them is not inconsiderable; according to the conjectures we have hazarded this loss might, perhaps, come altogether to from 50/- to 80/-, or even 100!. On the other hand, of the three occasional and less necessary expenses, viz., culture, travel, and what we have put under the head of miscellaneous, the first two show a vast diminution of cost.

"Whether the saving under this head will suffice to make up for the loss under the other depends of course upon the circumstances of the individual case. It is easy to see what these circumstances are. Those whose incomes are but moderate, or who have large families, for instance, struggling professional men, will find, of course, that the necessary expenses make up a very large proportion of the whole. They will therefore suffer by the rise of prices in these things, that is to say, they will not find that a given annual income will procure them as many and as good things as it would procure their fathers. On the other hand, men with large incomes and small families will find that in such things as travelling and the various forms of mental gratification, they have a large and, in some cases, more than ample opportunity of indemnifying themselves. The person who is best off of all in the literary bachelor. His losses are but very small; much of what the butcher has put on, the tea-dealer and tobacconist have probably taken off; whilst in nine out of ten of the things which he wants to purchase he will find a saving, sometimes small, often considerable, and in some cases enormous."

Next we have articles on "Helen of Troy," which may be read with the article in *Blackwood* of last month, this being of a wider grasp; on the Italian painter, Luca Signorelli; and on William Hazlitt. The latter is as carefully drawn as anything that Mr. Leslie Stephen has done. One feature in Hazlitt is thus indicated:—

"Like some others of his revolutionary friends, Godwin, for example, Leigh Hunt and Tom Paine, he represents the old dissenting spirit in a new incarnation. The grandfather a stern Calvinist, the father a Unitarian, the son a freethinker; those were the gradations through which more than one family passed during the closing years of the last century and the opening of this. One generation still clung to the old Puritan traditions and Jonathan Edwards; the next followed Priestley; and the third joined the little band of Radicals who read Cobbett, scorned Southey as a deserter, and refused to be frightened by the French revolution. The outside crust of opinion may be shed with little change to the inner man. Hazlitt was a dissenter to his backbone. He was born to be in a minority; to be a living protest against the dominant creed and con-

stitution. He recognised and denounced, but he never shook off, the faults characteristic of small sects. A want of wide intellectual culture, and a certain sourness of temper, cramped his powers and sometimes marred his writing. But from his dissenting forefathers Hazlitt inherited something better. Beside the huge tomes of controversial divinity on his father's shelves, the Patres Poloni, Priscovius, Crellius, and Cracovius, Lardner and Doddridge, and Baxter and Bates, and Howe, were the legends of the Puritan hagiology. The old dissenters, he tells us, had Neale's *History of the Puritans* by heart, and made their children read Calamy's account of the 2,000 ejected ministers along with the stories of Daniel in the Lion's den and Meshach, Shadrach, and Abednego. Sympathy for the persecuted, unbending resistance to the oppressor, was the creed which had passed into their blood.

Well, we do not think that the "old" Dissenters alone had this characteristic.

We are glad to see the author of "Natural Religion" in *Macmillan* making the repeated distinctions which he does between Christianity and the Church; but we should go further than he is disposed to go, and say that the opposition to religion has arisen, even still more than he recognises, from the fact that the Church has misrepresented the real character of Christianity. He notices the alliance between the Church and Conservatism, but scattingly gives sufficient prominence to its effect. How can it be expected that the world will accept Christianity when corrupt and despotic churches say that they are its incarnation? Mr. Freeman has written a good article on "Roman Diggings," and brought his fine critical power into use in ascertaining the value of recent discoveries; and Mr. Mahaffy is to be thanked for the really new information that he gives us concerning the tercentenary festival at Leyden. We pass over the article on "The French Theatre under Louis XIV.," to say that we do not admire the pot-and-kettle style in which Mr. Kebbel and Mr. Munro are carrying on their small controversy relating to "Recent Latin Verse," but it is right that Mr. Munro should have been allowed his vindication. Thanks to Mr. Palgrave for "Alkamah's Cave"—a genuine Arabian tale—and to Mr. Hullah for his brief notice of Sir Arthur Helps. We are sometimes curious to know what men have thought upon certain subjects. Here we have some unpublished opinions of Sir Arthur Helps:—

"Of his religious opinions and sentiments it is difficult to speak confidently, if only on account of his intense sensitiveness in regard to those of others. Essentially Protestant, he loathed the vulgar forms which Protestantism often puts on. He saw nothing incongruous in a pure faith and splendid manifestations of it; but he refused absolutely to identify devotion with candles, as simplicity with whitewash. He has said somewhere, and he certainly thought, that our cathedrals 'were much finer than anything that went on in them.' I well remember, at the close of a service in one of them, his indignation at the audacity of the preacher of the day in putting forth matter so feeble and ill-arranged 'in a building of that age and magnificence.' In the course of our last conversation, even now only a few weeks since, he expressed exceeding admiration for the comprehensiveness and moderation of the Church of England. He spoke of disestablishment as a measure which even Dissenters, if Protestant, should vehemently oppose; as a measure whereby large accessions of believing but somewhat weak people would, bewildered by its confidence and its pretensions, seek refuge in the Church of Rome."

Professor Shairp's article on "Keble's Estimate of 'Milton'" is of singular interest, from its admirable discrimination of poetical powers; but the truth, notwithstanding, is more with Mr. Pattison, and Keble was wrong in placing Milton where he does. And does not Professor Shairp see that Keble's principle places himself in the first rank of the poets?

We propose to notice the most remarkable paper in *Fraser* separately next week. There is a pleasant paper on "Tetuan" and its inhabitants, in which we get a good glimpse of manners and customs in Morocco. The two papers by different hands, on Recruiting and the Militia, will, no doubt, be considered valuable by some most competent to judge, but we protest at once against the assumption of the first of the two writers that we are in any "dilemma," or that what England now so "greatly needs" is a "formidable army." A "formidable army" is the first step towards war. A "formidable army" will very soon ask for something to do. There are some observant remarks on the union of nations in the next article, and the writer on the proposed Indian Institute writes with thorough knowledge; but of course the article on the "Secret Papers of the Empire" will unhappily be read with somewhat more general interest. What a system of ghoulish plunder it reveals, and who could imagine that such plunder could guide a nation anywhere but into an abyss? But the Emperor was not the plunderer: he was the plundered, perhaps, of combined good motive and bad policy. There is nothing new in "Socialism" in America," but we have this remark—

"There is no country in the world where novel opinions take so readily as in the United States, for

social forms have there none of the rigidity of age, and long usage has not created ruts which it is difficult for any theorist to get out of. Men are there less influenced by collateral circumstances, or by the mere habit of doing just as they have been accustomed to do; and, as society exists in a very fluent condition, it readily accommodates itself to individual caprices. Thus America has become the stage to act over again every wild theory of social life and every aberration of religious thought; sects hardly known here are in sleepless activity there; and those existing among ourselves are tenfold more fanatical and extravagant in America. The cause is to be found, not, as some suppose, in the mazes of sectarian division, which are apt to distract society—for New England, which has given birth to some of the strangest of these sects, is homogeneous in its religious opinions—nor, in the excitement of a life spent quickly in every way; but rather in the intellectual vivacity of the people, and in the reaction against the hardness and bareness of their spiritual creed which has set in of late years in a somewhat remarkable manner. But in material respects America was well adapted for the trial of the Socialist experiment. There was hardly room in Europe anywhere for this purpose. But the United States, with vast fertile regions intersected with noble rivers, and with wide spaces still open to the outcasts of all countries who are every year pushing back the wilderness a distance of twenty miles, afforded the Communists the most favourable arena for the trial of their experiments."

Can the last sentence be altogether a true explanation considering that all the Socialists number only five thousand persons? What sort of "reaction" is that of five thousand persons out of forty millions? We are glad to see the good and hopeful account of Co-operative Agriculture in the last article of this magazine.

The *Argosy* comes to us laden with the pleasant freight of a tale by Johnny Ludlow, written with Johnny's own individuality. The "Key of the Church," is, as far as we have it, one of his best, but what an extraordinary experience Johnny had! Yet, perhaps, if we were to keep our eyes open, we should see just as much tragedy within a few hundred yards of our own doors. The two serial tales are well continued, and Miss King gives us an extremely readable paper "About Dogs." But the writer says, "Truthfulness is one of a dog's most marked attributes. He will never show affection where he does not feel it, never will ingley stay in a place he dislikes. In this, as in many other points, dog nature is a very beautiful nature." But how about willingly doing what you don't like?

There is nothing remarkable in *Temple Bar*, although "Ralph Wilton's Weird" is being well worked out, and will be, when finished, a pretty novelette. But let us tell the author that everybody knows who the "Weird" will turn out to be. The writer of the French sketches gives us, this month, Beaumarchais, "the French Wilkes." There is a hidden pathos in "Injin Joe," which has induced us to read it twice over, and the article on St. James-street is a good bit of writing upon one of the romantic streets of London. But old London is full of such romance, and there is no place where a day-dreamer can wander and give such loose to his imagination so freely as he can in any part of this apparently prosaic metropolis. Amongst the other contents we note *Artistic Homes* which is too fragmentary; and *Old Folks and Young*. Yes, we old folks were stunted of many things, and our children would now scorn "Peter Parley's Annual," but after all we had time and room to grow.

Tales again make up pretty nearly the whole contents of *Tinsley's Magazine*, where there are four serials—the best being Miss Carey's and Mr. Farjeon's. It seems from the "Social Status Quo" by Dr. Maurice Davies that that writer not only holds some radical views concerning episcopal government and incomes, but that he attended Mr. Heard's recent lecture at the Memorial Hall. He writes with freedom and sympathy.

There is the usual variety of contents in *Good Words*. First, Mrs. Oliphant's and Miss Ingelow's two tales; a doubtless good paper on "Cosmical Astronomy," by Professor Tait, which we are sorry to say we cannot follow; a most sensible article on "Hearing Music," by Mr. Haweis; while, in addition to other matters, we have the late Canon Kingsley's Sermon on "God is our Refuge," and Dean Stanley's on the "Religious Aspects of Geology."

We have to acknowledge, as also at present received, *Our Own Fireside*, *Golden Hours*, the *Family Treasury*, *Sunday School Chronicle* (a capital number), the *Family Friend*, *Kind Words*, and last, not least, *Aunt Judy's Magazine*, in which "Summer Guests" and "Robin and the Elves" will please all children.

A lawyer who was pleading his first case was trying to wring the hearts of the jury by telling about angels' tears, weeping willows, and tombstones, when the hard-hearted judge called him to order, saying, "Mr. Jones, confine your remarks to the dog-fight."

Miscellaneous.

NORTH LONDON OR UNIVERSITY COLLEGE HOSPITAL.—The annual court of the governors and subscribers of this institution was held on Wednesday in the board-room of the hospital, Gower-street; Mr. Edward Enfield in the chair. Mr. Kelly, the secretary, read the report, which stated that during the past year relief had been afforded to 2,071 in-patients, 4,520 out-patients, 4,599 casualties, 1,194 ophthalmic cases, 1,280 cases of diseases of the skin, and 1,080 women in childbirth attended at their own homes, making the total number of persons under treatment during the year 14,494. The annual dinner, held under the presidency of Lord Houghton, realised 1,010*l.* The total income for the year had been 16,501*l.* 8*s.* 7*d.* of which 13,351*l.* 18*s.* 9*d.* had been expended on the hospital, and 2,550*l.* had been invested, leaving a balance of 399*l.* 9*s.* 10*d.* The report concluded by expressing the opinion of the committee that to maintain the hospital in its present state of efficiency, with its increasing number of patients, an increase in the expenditure must be expected. The report was adopted.

GOOD FRIDAY AND EASTER MONDAY.—Good Friday was bright and genial, and throughout the day no shower fell. As a consequence, all the different places of suburban resort were crowded. The Crystal Palace drew nearly 30,000 visitors, of whom but a very small proportion were season ticket-holders. A great number of persons went to Windsor. It is some years since Her Majesty the Queen spent Easter at the Castle. Residents in the East-end went in large numbers to Epping Forest and to the Rye House. Performances of sacred music, selected from various oratorios, were given in the evening at the Royal Albert Hall, &c. The Good Templars had got up a semi-dramatic entertainment at the Surrey Theatre, but on the previous evening notice was received from the Lord Chamberlain forbidding the performance. In consequence there was a public meeting, in which songs alternated with the speeches. A good deal of indignation was expressed at Lord Hertford's interference. Easter Monday was very generally observed as a Bank Holiday, not only in London itself, but throughout its most distant suburbs. Holiday-keepers were astir from an early hour, and trains, tram-cars, omnibuses, and the decks of the river steamboats were crowded. The weather was dry.

BACH'S PASSION MUSIC AT ST. PAUL'S.—Of all the great composers, Bach has, perhaps, written the music best fitted for the English Church, possessing, as it does, great beauty and devotional character, besides the charm of comparative novelty to an English congregation. His sacred compositions are now being brought before the public, after years of oblivion, and must take their place and be classed with the favourites of the religious world. The immense congregation attracted to St. Paul's Cathedral on Tuesday, the 23rd, by the performance of the Passion Music (St. Matthew) proves the high estimation in which this ecclesiastical composition is held. The earnestness with which that large concourse of people, from almost every grade of society, joined in the chorales was, no doubt, in a large degree, due to the memory of the event whose anniversary was being celebrated, as well as the natural influence of the sacred edifice in which they were assembled, but hardly less to the purely devotional character of the music to which they were listening. The arrangements for its execution were very similar to those for the festival of the conversion of St. Paul in January last, and for other services of the kind during the last two or three years. The choir was largely strengthened for the occasion, and supported by an efficient string and wind band in addition to the organ, at which instrument Mr. G. Cooper rendered judicious and effective service, as did Mr. J. W. Walker, who accompanied the recitatives on the pianoforte. The violin *obbligato* to the aria, "Have mercy upon me, O Lord," was ably played by Mr. Amor, and the vocal solos were admirably rendered by Masters Grover, Bradbury, and Hollis; and Messrs. Wynn, Horscroft, Delaney, Kempton, Kenningham, and Thornton. The whole was under the direction of Dr. Stainer, the talented and learned organist of the cathedral.

THE PERILS OF CRITICISM.—An important action for libel has just been tried in the Edinburgh Court of Session, in which Mr. Thomas Brumley Johnston, of the well-known firm of W. and A. K. Johnston, geographers, was the pursuer, and the proprietors and publishers of the *Athenaeum* newspaper the defenders. The libel complained of was contained in a review in the defenders' journal of an atlas recently published by the pursuer's house, and which was therein described as showing "unmistakable signs of the absence of that true geographical acumen which Livingstone so justly lauded." The atlas, the review said, "though bearing the name of A. Keith Johnston, is the work neither of the primus nor the secundus of that name, for the son is no longer connected with the house established by his late father, the merits of which he was so well able to sustain, but is gone to seek his fortune in Paraguay." No material errors or omissions were imputed to the atlas so far as known portions of the globe are concerned, nor is the general execution and finishing of the work deficient, but the engraving, the review continues, "is so delicate and faint, and the maps are so overcrowded with names, as to render them indistinct and difficult of reference, the first essential, as it appears to us, in an educational atlas." This

review the jury, after considerable deliberation, found to be a statement "falsely and calumniously representing that the pursuer and his said firm had falsely, and for the purpose of deceiving the public, issued as the work of A. Keith Johnston, an atlas which was not the work either of A. Keith Johnston the first or A. Keith Johnston the second, but of persons not skilled in making an atlas, to the loss, injury, and damage of the pursuer," and they awarded damages to the amount of £1,275. It appeared that the atlas had been brought out under the supervision of Mr. Keith Johnston, the younger, and therefore that the reviewer was in error on this point. But the amount of damages awarded for making this mistake—even coupled with the somewhat curiously-worded censure, that the maps were "indistinct and difficult of reference, the first essential in an educational atlas"—is a little startling in its magnitude. It only shows how careful we all ought to be in these days.—*Pall Mall Gazette.*

Gleanings.

SLEEP.—Dr. Richardson, of Birmingham, has recently been lecturing on this subject. He has very decided views as to the amount of sleep required to support nature. He rejects altogether the old-established maxim which prescribes five hours for necessity, seven for custom, nine for laziness, and eleven for positive wickedness. The lecturer's allowance is ten for children and old men, and eight for other people. This seems a rather arbitrary and much too general rule. Probably (says the *Weekly News*) there is an immense diversity in the capacity of men for dispensing with rest; and to dogmatise as to the exact amount required for any one man or woman is a task beyond the powers even of professors.

THE SNAKE-EATING SNAKE.—The latest acquisition to the reptile department at the Zoological Gardens is a snake-eating snake, hence called *Ophiophagus Elaps*—*Hamadryas Ophiophagus*. The Bengali name is *Sunkerchor*, or breaker of shells. It lives in the forest and grass jungles, is especially fond of hollow trees, and is a good climber. Shortly after his arrival the specimen at the gardens was fed by the keeper, who put an ordinary English snake into his cage; the *ophiophagus* quickly devoured the English snake by bolting him head first. When sitting up with his hood expanded the snake is continually jerking his head in a restless manner; the eye is exceedingly clear and bright. When disturbed he hisses loudly, and shows his temper by extruding his long black-forked tongue.

A GOOD STORY RETOLD.—The origin of a "good story" is often as obscure as that of a popular legend, and the best anecdotes reappear, *mutatis mutandis*, in successive generations. Mr. C. C. Greville (*Memoirs*, iii. 132) heard from Lord Holland the following story:—"Tommy Townshend, a violent foolish fellow, who was always talking strong language, said in some debate, 'Nothing will satisfy me but to have the noble lord's head; I will have his head.' Lord North said: 'The honourable gentleman says he will have my head. I bear him no malice in return, for though the honourable gentleman says he will have my head, I can assure him that I would on no account have his.'" The repartee is certainly older than Lord North's time (says the *Academy*), and we have seen it attributed to Harley, who is said to have made this rejoinder to Lord Coningsby (see Townsend's "Leominster.") Very possibly it belongs to an earlier date, and certainly has rather an Elizabethan, or at least Cromwellian, flavour about it.

THIS PICTURE AND THAT.—The *New York Tribune* says that a wealthy young New Yorker, named Richard Gouvernier, who had doomed himself to a life of celibacy from a conviction that he should never meet a woman who came up to his ideal, chanced one evening to attend a spiritualist *stance*. He became interested, and attended again and again, when one evening a spirit face appeared. Struck with the beauty of the vision, he asked her name, and a voice close to his ear whispered, "Helena, your soul's guide!" This, thought he, was better than a mortal woman; this was his ideal. Thanks to the medium, he saw her evening after evening. He declared his affection, and she responded. They had scarcely, however, been united in "soul wedlock," the medium officiating, when Helena appeared in a distorted and uncomfortable manner. "She would not," she said, "any longer materialise, but her soul was the same;" and, in fact, she did not again appear. Gouvernier offered the medium 5,000 dols. for one more vision of his bride, but in vain. One day, however, while sitting in an optician's shop, for he had a taste for telescopes, the tradesman remarked, "I've a curiosity here, a beautiful portrait, broken, and a certain ventriloquist would give me 1,000 dols. for mending it. It is a copy on glass of Rubens' 'Virgin,' and has been used as a magic lantern slide." Gouvernier glanced at it, and recognised Helena, his "soul-wife."—*Pall Mall Gazette.*

A CHAPEL ON WHEELS.—According to the *Western News*, Trinity Chapel, Conduit-street, is the representative and lineal descendant of a travelling chapel, a chapel on wheels, which James II. constructed to celebrate mass in whenever he went into camp or made a royal progress. It was set up on Hounslow Heath in 1688, when the King formed a camp to overawe London, and when that camp was broken up in 1688 no one took the

trouble to remove the chapel. It remained neglected until James abdicated, when it was wheeled to London and placed in the Conduit Mead, where sportsmen at that time shot woodcock, but which is now the main connecting street between Regent- and Bond-streets. Archbishop Tenison then begged it of Queen Mary for the use of that portion of his parish which was afterwards formed into a separate parish of St. George's, Hanover-square. The Queen granted the archbishop's request, and a little later the wooden chapel was superseded by one of brick. This was modernised in 1804, and was one of the most fashionably attended congregations in London. Since then it has undergone other alterations, and may fairly claim to be the ugliest religious edifice in London. Its site—the identical site on which the travelling mass-house settled down—is to be covered by shops.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

STUTTARD-SMITH.—March 25, at the Congregational Church, Bexley-heath, Arthur Nathaniel, son of Mr. J. T. Stuttard, of Brighton-villa, to Emma Ashby (Emma Smith), adopted daughter of Mr. G. M. Smith, of The Chestnuts, Bexley-heath.

DELF-SARGEANT.—On March 25, at West Orchard Chapel, Coventry, by the Rev. E. H. D. assisted by the Rev. G. B. Johnson, of Edgbaston, E. M. Delf to Rose, third daughter of the late W. Sargeant, Esq., J.P., of Coventry. No cards.

HARRISON-HOWARD.—March 29, at the City Temple, Holborn Viaduct, by the Rev. Joseph Parker, D.D., Frederick Stone, eldest son of Ebenezer Harrison, of Aldergate-street, to Elizabeth, eldest daughter of Ebenezer Howard, of London-wall.

DEATHS.

SOULE.—March 15, at St. John's-hill, Battersea-ridge, Joseph May Soule, Esq., aged 33, second son of the late Rev. I. M. Soule, of Battersea.

CLARKE.—March 27, at his residence, Grove-road-villa, Walthamstow, Ebenezer Clarke, Esq., in his 78th year. His numerous friends will please accept this intimation.

FERGUSON.—March 27, at his residence, 18, Upper Park-road, Haverstock hill, London, in the 70th year of his age, the Rev. Robert Ferguson, D.D., LL.D. The interment will take place at Abney-park Cemetery on Thursday, April 1. Service in Abney Chapel at noon. Friends will please accept this intimation.

PARNAS.—March 28, Easter Sunday, at her residence, 44, Inverness-terrace, Bayswater, Jane, widow of the late Jesse Parsons, of Reading, aged 83 years.

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LONDON (St. Pancras) 2.55 4. 5 6.40 8.40 10. 0 4. 30

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The perfection of simplicity. Creams, puddings, &c.,
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the body, is recommended for the following peculiarities and
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to the Manufacturer.

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Instead of such fallacious remedies, which yield momentary
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These well-known family medicines have had a continually
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NO MORE PILLS or OTHER DRUGS.
Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS

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"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENZA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD.—Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburgh, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENZA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalenta with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

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"DU BARRY'S REVALENZA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARÉT, Parish Priest, St. Romain-des-Iles."

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They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

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"GLENFIELD STARCH,"
Which imparts a brilliancy and elasticity gratifying to the wearer.

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The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.

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Sold everywhere. Name and address of nearest Vendor on application.

FOR THE BLOOD IS THE LIFE.

See Deuteronomy, chap. xii., verse 23.

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THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES. Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scurf, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

IMPORTANT ADVICE TO ALL.—Cleanse

the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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is sold in Bottles, 2s. 6d. each, and in cases, containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS and PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by the Proprietor,

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